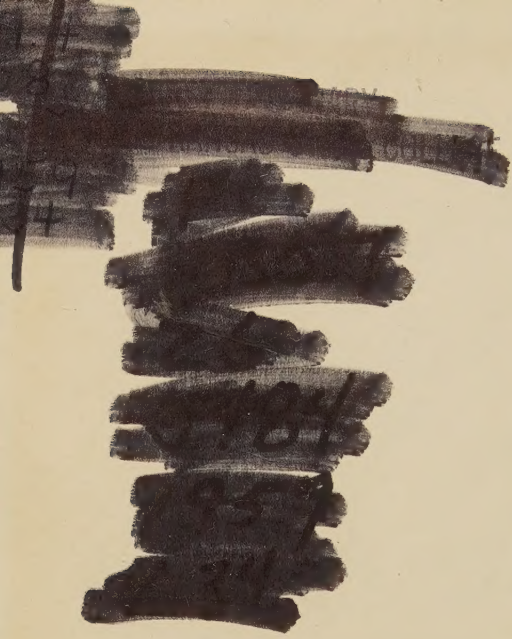




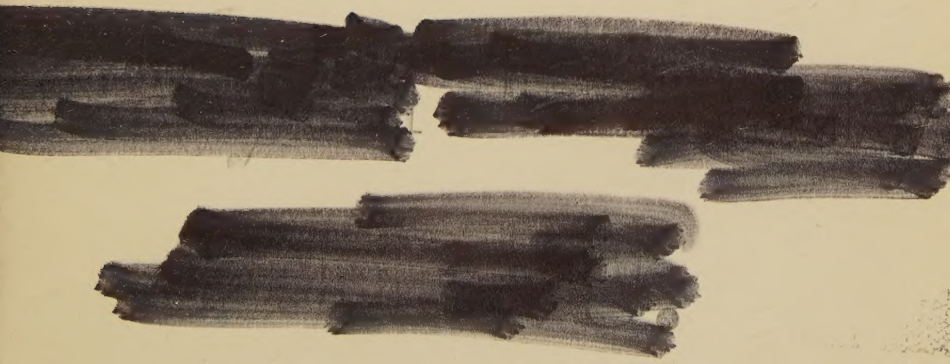
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THE ORIGINAL FRENCH, LATIN,
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ENGLISH TRANSLATIONS AND
NOTES; ILLUSTRATED BY POR-
TRAITS, MAPS AND FACSIMILES.

The Jesuit Relations
and
Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE
1610-1791

Jesuits

U. 34



Edited by
REUBEN GOLD THWAITES

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PREFACE TO VOL. LXVIII

Following is a synopsis of the documents contained in this volume:

CCII. Pierre Laure writes to his superior a report (dated March 13, 1730) of the Saguenay mission, of which he has charge; it covers the nine years which he has spent there. He begins with a general description of the Saguenay region, which has but four permanent posts—Tadoussac, Chicoutimi, the Jérémie Islets, and the Moisie River. Laure notes in detail the peculiar characteristics of the Saguenay River, and graphically describes some of his experiences in traveling on “this capricious river” in stormy weather. He also describes Lake St. John and some of its tributaries—especially one which rolls down in its waters many curiously-shaped stones. He gives an account of the Mistassin Indians and their religious beliefs; among them he finds a tradition of the deluge, and the assertion that on one of their mountains still lie some remains of “the great Canoe.” Laure praises their gentleness and simplicity, and especially admires their sobriety—for, unlike other savages, they neither desire nor relish “fire-water.” One of the curiosities of their country is a cave of white marble, regarded with superstitious reverence by the savages. There are numerous medicine-men among this tribe, who

practice "30 different kinds of jugglery." When questioned by the missionary, they candidly admit that their arts are fraudulent, and that they really have not seen any demons.

Laure, coming to the Saguenay in 1720, finds little trace of the religious training that was given to the Montagnais by Crépieul and other early missionaries; and they are much corrupted in morals. He finds drunkenness and licentiousness prevalent to an alarming extent. Unfortunately, these savages can hardly understand his Algonkin speech, and he cannot reach them with his instructions and rebukes. "Without a house, without assistance, without consolation, I pined away — solely through not being able to express the bitterness of my heart, otherwise than by the pallor of my countenance." In this plight, Laure has recourse to his departed predecessor, Crépieul; "I went to the Church several times, and asked the venerable deceased to send me from Heaven his montagnais tongue, which was no longer of use to him. But the saints desire us to take the same trouble that they themselves have taken to become qualified to glorify God." He finds, however, a mortal instructor, who "directed my studies in a masterly manner." With this aid, he is able to preach to the savages, and to compose catechism and hymns in their language. Becoming ill in the winter, he goes in the spring to Quebec; but almost immediately has a presentiment that he is needed in his mission, and returns thither.

The Montagnais chief is converted, and dies most piously, regretted by all, especially by his spiritual father. This is the beginning of an epidemic of

illness which carries away over a score of savages, and gives the missionary little rest by day and night; for he is continually called upon to comfort the sick and bury the dead. He relates the particulars of some conversions occurring in this sad time. The various methods of sweating, the chief remedy of the savages, are carefully explained. After the epidemic is over, Laure is so prostrated by his arduous labors that his recently-acquired knowledge of the language temporarily forsakes him. The Indians accuse the French of selling them goods infected with contagion; and the missionary thinks that this charge is but too true, for the Frenchmen who open the bales are at once attacked by fever, and only those savages die who use these goods.

The Tadoussac mission, in its palmy days containing nearly 3,000 men, has been reduced by diseases to but twenty-five families. The ruins of the former Jesuit residence and church are still visible when Laure returns: he advocates the rebuilding of these edifices. He describes with much detail the appearance and habits of the seal, the manner in which it is hunted at Tadoussac, the usefulness of this animal, and the manufacture of the oil. Laure ascribes the ruin of the Tadoussac mission to the jealousy of some Frenchmen who thought that the missionary watched them too closely; they assigned the pretext that the Indians "were kept at prayers day and night, and were not allowed time to hunt." But the savages themselves say that, "as they go to confession only once a year, and no longer see a priest on the rocks, they lose heart and do not venture to go far from the shore, where alone the seals are to be

found." For this reason, the annual product of seal-oil has diminished to a small fraction of the amount obtained when the mission was carried on.

After leaving Tadoussac, Laure goes to the Jérémie Islets, among the Papinachois—whose origin he ascribes to some Basque fisherman, who, "shipwrecked on their shores with some Eve, has been their unfortunate Adam." Among these people Laure finds great interest in the gospel, and the utmost kindness toward himself. He undertakes to reëstablish the Chicoutimi mission, in which he is greatly aided by the coöperation and excellent judgment of the clerk in the trading post there. A plain but well-appointed church, and a house for the missionary, are built (1726–28). "A large number of resident savages would complete his happiness;" but there is nothing for them to live upon. He suggests that the trading company would do well to support the Indians here, during three months of the year, "in order to prevent their completely destroying the summer beaver, whose fur is worthless." He also urges that a small fund be established for supporting and instructing Montagnais children during the winter, that they may become preachers of Christian doctrine among their relatives.

Laure proposes to his superior the extension of the Saguenay mission. He desires to go to Labrador, "where I know that great results can be obtained;" a new missionary could take his place at Chicoutimi, with the aid of Laure's Montagnais writings.

CCIII. A letter from Mathurin le Petit to D'Avaugour (dated at New Orleans, July 12, 1730) gives a report of the Louisiana missions. The event of most importance therein is the terrible massacre by

the Natches Indians (October 28, 1729) of the French people settled among them, over two hundred in number. The relation of this is preceded by an account of those savages, their character, customs, and religion.

The Natches tribe "is the only one on this continent which appears to have any regular worship." They worship the sun, and their chief of highest rank styles himself "Brother of the Sun"—arrogating to himself therewith despotic authority. At his death, his servants are strangled, that they may follow him in that capacity to the other world. They believe in the immortality of the soul, with rewards or punishments in its future existence. Their crops are planted together in one large field, and all assemble to collect the harvest. The first fruits gathered are presented to the temple, and then distributed according to the orders of the great chief. Marriages are a matter of barter, the husband paying a stipulated price in peltries or goods. Polygamy is prevalent among the chiefs—the support of their wives and children costing them nothing, because they have "the right to oblige the people to cultivate their fields, without giving them any wages."

Le Petit gives a long account of the customs observed by this people in carrying on their wars. The captives whom they bring home are made slaves; but, if given to the relatives of dead warriors, the captives are burned to death. The medicine-men flourish here, as among other savage tribes; "all their art consists in different juggleries"—in dancing, singing, smoking tobacco, and invocations to their fetiches. Other jugglers undertake, by similar means, to procure favorable weather. Both

these classes of conjurors are composed of old men, or those too indolent to work. When successful, their gain is considerable; but, if they fail, their heads are cut off. Ambassadors from other tribes are received by the Natches Indians with numerous and elaborate ceremonies, in which the calumet, or peace-pipe, is conspicuous.

Having furnished this preliminary information, Le Petit narrates the particulars of the terrible vengeance taken by these savages for the injustice shown them by a tyrannical French commandant. They form a conspiracy, even with other tribes, to exterminate the French settlers; "and in less than two hours they massacred more than two hundred of the French." Among these are the commandant at the Natches village, one of the earliest grantees on the Mississippi estates, and the Jesuit priest Du Poisson. The savages spare two Frenchmen, a tailor and a carpenter; they kill such women as have nursing children, or are not in good health, and enslave all the others. A few French fugitives escape, one of whom is aided to reach New Orleans by some Yazoo Indians whom he encounters. They assure him that they will remain faithful to the French; but no sooner do they return to their own village than they form a plot to murder the Frenchmen there. On December 11, they murder their missionary, Father Souel, and, on the next day, the garrison at the French post near their village. Soon afterward, they attack the Jesuit Doutreleau, on his way to New Orleans, who narrowly escapes them with his life.

As soon as Perrier, the governor at New Orleans, hears of the savages' treachery, he takes all possible measures to defend the colony. All other French

posts along the Mississippi are warned; guns and ammunition are distributed in the city and on the plantations; two ships are despatched to the Yazoo River; fortifications are erected not only at New Orleans, but on the plantations; and companies of militia are organized. All the available soldiers are mustered to proceed against the Natches. Meanwhile, Le Sueur conducts 700 Choctaw warriors thither, to secure the release of the French prisoners; this is accomplished, on January 27, 1730,—the Choctaws taking the Natches village by surprise, and capturing and killing a considerable number of their men. On February 8, the French troops, with some savage allies, arrive; but, finding many difficulties in their siege of the village, a mutual agreement is reached (February 25), by which the French receive their remaining captives, and withdraw—building, however, a fort on a bluff near by, to secure control of the great river. The Choctaw allies go to New Orleans, to receive payment for their services; they disgust the French by their vanity, greed for gain, and insolence. The Natches had been joined in their revolt by some negro slaves; three of these, the ringleaders, are abandoned to the Choctaws, who have “burned them alive, with a degree of cruelty which has inspired all the negroes with a new horror of the Savages, but which will have a beneficial effect in securing the safety of the colony.” Some Natches prisoners are also burned by the savages allied to the French; and the writer adds, “Our own people, it is said, begin to be accustomed to this barbarous spectacle.” The French women enslaved by the Natches return to New Orleans, and “many of them were in great haste to

marry again." The little girls made orphans by the massacre are placed in charge of the Ursuline nuns, since "none of the habitants wish to adopt" these children. A warm eulogy is bestowed upon these devoted nuns, who, only seven in number, are overloaded with cares and labors.

The Chickasaw Indians are endeavoring to seduce the Illinois tribes from their loyalty to the French; but they refuse to listen to these overtures, and even send ambassadors to assure the French of their fidelity and devotion, and to offer their aid in fighting the Natches. The piety of these ambassadors edifies all the French people, and Le Petit admits that many of the latter "are not so well instructed in religion as are these neophytes." One of these Illinois savages has visited France, and his tribesmen refuse to believe the wonderful stories that he tells them, on his return, about what he saw there.

The Natches have fled to the Red River, and dwell there in three forts. "This war has retarded the French colony; nevertheless, we flatter ourselves that this misfortune will be productive of benefit, by determining the Court to send the forces necessary to tranquilize the colony and render it flourishing." Troops are now on the way from France.

CCIV. Luc François Nau, who has just arrived in Canada, writes (October 20, 1734) to his provincial, describing the long and arduous voyage which he and several other priests have made. He narrates the discomforts they endured from close and crowded quarters; the stench and vermin proceeding from a crowd of military recruits, and another of released prisoners, who are being shipped to the American colonies; the ship-fever which rages throughout the

vessel, and carries off many persons; and the annoyance caused to the officers and the priests by certain abbés of the bishop's suite — ignorant, conceited, and quarrelsome men, "whom he had collected from the streets of paris." Nau relates various items of news regarding the mission stations assigned to himself (Sault St. Louis) and to other priests; a proposed expedition to the Western Sea; and rumors about white men who dwell in the great unexplored region beyond the Mississippi.

CCV. Pierre Aulneau announces (April 25, 1735) to a friend his near departure for the West, where he is to undertake a mission among the Sioux. His first effort will be to learn the languages of these and other Western tribes, who are almost entire strangers to the French. He asks his friend to urge in France that more missionaries be sent to America, where they are greatly needed; seven or eight of the missions there have been abandoned, for lack of workers. Aulneau praises the zeal and devotion of those who are engaged in this holy enterprise, and especially thus mentions the late Father Guesnier. The death of this priest is mourned by all, and his garments, and even his hair, are eagerly seized as holy relics by the people of Quebec and vicinity.

CCVI. Aulneau sends to another Jesuit, named Bonin, a similar letter, but giving more details of his proposed Western journey, which is one of exploration as much as of missionary labors.

CCVII. A short letter (dated June 12, 1735) from Aulneau to the same friend, is written from Montreal, on his way to the West. News has arrived, after a silence of three years, from Guignas, who has

repeatedly been in danger of death from the Sacs and Foxes. He is worn out with hardships and sufferings; but there is no one who can be sent to relieve him. Aulneau asks his correspondent to send him the computations for eclipses visible in France and America, that he may use them to determine longitudes in the wilderness.

CCVIII. Nau writes (October 2, 1735) to Bonin a long account of the mission at Sault St. Louis (Caughnawaga). With this, he incidentally gives considerable information about the climate of Canada, the physical and mental characteristics of the Iroquois in his mission, their costumes, etc. "The Iroquois and hurons are more inclined to the practice of virtue than other nations; they are the only savages capable of refined feelings; all the others are to be set down as Cowardly, ungrateful, and voluptuous. If there were no french in canada, we would have as many saints in our mission as we now have christians; but the bad example and the solicitations of the french are a Very great obstacle to the sanctification of our Iroquois." Notwithstanding the punishments imposed on Frenchmen who sell liquor to the Indians,—flogging, the galleys, etc.,—"still our savages find all the brandy they want; and, as soon as they are drunk, they are capable of any crime."

Nau is adopted by the tribe, and receives the name of Hatériata, "the brave man." He recounts the pious exercises and duties of his mission, which include his ministry to the French people settled at the Sault. The savages are unusually proficient in church music, even more so than the whites; "neither Cordeliers nor nuns ever sang as do our Iroquois men

and women," in both richness of tone and correct rendering of the notes. They raise domestic animals, as the French do; the winters they spend in hunting. They aid the French in every quarrel with other tribes, but they still make war through stratagem and surprise. They send a party to the Fox war; but these warriors lose their way, and accomplish nothing. The slaves taken in war "furnish the majority of the adults whom we instruct for baptism in the village."

The Iroquois tribes in their own country "are visibly on the decrease, on account of their incessant quarrels and the use of intoxicants supplied by the English." Those at the Sault use Huron rather than their own language, in the church services. Nau is endeavoring to master both tongues, and must also attempt to instruct the slaves who are brought to the village, who seldom can learn the Iroquois language. He relates what information he can give about the various missionaries in New France. La Richardie has gathered at Detroit the scattered Hurons, and converted them all, six hundred in number. At that post are now seventy French families, besides the fort and garrison; the Récollet Fathers are in charge there. Aulneau has gone to the Northwest. Nau has seen La Verandrye, commandant of that region, who says, "The western sea would have been discovered long ago, if people had wished it. Monsieur the Count de Maurepas is right when he says that the officials in Canada are looking not for the western sea, but for the sea of beaver." As for the Ottawas and Sioux, the missionaries there "have managed to convert but a few old men and women who are beyond the age of

sinning," and they baptize some children at the point of death; but "those who recover seldom fail later to fall away from the faith."

CCIX. Another letter to Bonin, from Aulneau, is written (April 30, 1736) from Fort St. Charles among the Crees, "on the southwest side of lake of the woods." He reaches that place by way of Lake Superior, after a journey of four months from Montreal. He has spent the winter at Fort St. Charles,—a rough stockade, and a group of wretched cabins—southwest of Lake of the Woods; and he intends to go for the summer to Lake Winnipeg, to evangelize the Assiniboines and Crees. In the following December, he is planning to go with some of the former tribe to another savage nation, apparently dwelling on the Columbia River; and he hopes thus to reach the ocean.

As for the savages northwest of Lake Superior, "and especially the Kristinaux [Crees], I do not believe that, unless it be by miracle, they can ever be persuaded to embrace the faith; . . . they are superstitious and morally degraded, to a degree beyond conception. . . . Both English and French, by their accursed avarice, have given them a taste for brandy, and have thus been instrumental in adding to their other vices that of drunkenness; so that brandy is their only topic of conversation, the sole object of their petitions; nor can they ever be counted upon unless they receive enough to get drunk on." Those tribes have notions of heaven and hell; but these are absurd and material to the last degree. Aulneau is "the first missionary who has as yet undertaken to systematize the language of the Kristinaux;" but he has poor facilities for

learning it, as all the men have spent most of the winter in an expedition against their enemies the Sioux. Their only idol is the demon; and their fear of him prevents them from paying homage to the one God. Aulneau hopes that a fellow-worker may be sent him, another year. He has a presentiment that death is near — which, as we shall see, was fulfilled soon after he wrote this letter.

CCX. Le Petit announces (June 29, 1736), to the general of his order, the loss of two workers in the Western missions: Gabriel Guymoneau, for twenty years a minister to the Illinois tribes; and Antoine Senat, a colleague of the former, who was, on Palm Sunday, burned at the stake by the hostile Chickasaws.

CCXI. Nicolas de Gonnor writes to a priest in France, announcing the death of Aulneau, who has been murdered by a band of Sioux Indians, and desiring his friend to tell this sad news to Aulneau's family. Little more is known about his death than the fact that he and his party of twenty Frenchmen were slain — probably surprised at night; and that other Frenchmen, passing that way, found the dead bodies.

R. G. T.

MADISON, WIS., May, 1900.

CCII

RELATION DU SAGUENAY, 1720-30

Par le R. P. Pierre Laure
Chev8tmi le 13^e de mars 1730

SOURCE : We follow the original MS. in the archives of
St. Mary's College, Montreal.

Relation du Saguenay, 1720 à 1730, par le
R. P. Pierre Laure.

A CHEK8TIMI le 13^e de mars 1730.

MON REVEREND PERE,
P. X.

V. R. n'ignore pas qu'on n'écrit d'icy a Quebec qu'une fois l'hyver. Tout tard que s'en presente l'occasion, je vous conjure d'agréer les respectueux hommages que je vous ai déjà présenté de coeur au commencement de cette année, que je renouvelle aujourd'huy et que je continuerai de vous rendre jusqu'a la mort. Si l'on peut vous désirer quelque chose, je fais mille souhaits pour vous. Les vôtres sont et doivent être pour moi des ordres.

Au lieu de me commander, vous m'avez comme prié, en me conduisant vous-meme, par une extreme bonté jusqu'au rivage où de la ville je devois m'embarquer l'automne dernier pour ma mission, de vous écrire ce que j'avois observé de plus édifiant parmi nos Montagnez. j'ai compris que vous souhaitiez une naïve relation de ce qui s'étoit passé dans cette triple Eglise depuis les neuf ans que la Providence m'en a confié le soin. Je vous obéis et pourrois-je balancer un moment à contenter votre pieuse curiosité, a vous donner du moins quelque foible marque de mon estime pour vous de ma soumission et de ma reconnaissance pour toutes les bontez dont vous me

Relation of the Saguenay, 1720 to 1730, by
Reverend Father Pierre Laure.

CHEKOUTIMI, march 13, 1730.

MY REVEREND FATHER,
Pax Christi.

Your Reverence is aware of the fact that we write from here to Quebec only once every winter. However late the occasion, I beg you to accept the respectful homage which I already presented to you in my heart at the beginning of this year, which I repeat to-day, and which I shall continue to render you until death. If anything can be desired for you, I offer a thousand wishes for you. Yours are and must be orders, for me.

Instead of commanding me, you, as it were, begged of me—while yourself accompanying me, out of exceeding kindness, to the beach where I was to embark on leaving the town last autumn for my mission—to write to you what I had found most edifying among our Montagnais. I understood that you wished to have a simple narration of what had occurred in this triple Church during the nine years that have elapsed since Providence confided the care thereof to me. I obey you; and could I, for a moment, hesitate to satisfy your pious curiosity, and to give you at least some slight proof of my esteem for you, of my submission, and of my gratitude for all the kindness that you have so long manifested toward me? Without roaming the forests, you, My Reverend

faites ressentir depuis si long-tems les effets? Sans courir les forets, vous vallez, Mon R P., plusieurs missonnaires par les soins que vous prenez en vrai père de vos enfants dispersez mais que vous portez tous réunis dans le coeur. Aussi que n'aurions nous pas a dire s'il s'agissoit de faire vôtre Eloge. Je vais donc en abregé vous rendre compte de mes années, heureux si j'avois une foule de vrais convertis a presenter a V. R. pour ses etrenes.

Le Domaine du Roy qui comprend ici toute la profondeur de la cote du nord, et s'étend depuis le bas de l'Ile-aux-Coudres jusqu'aux Sept-Iles, n'a que 4 postes solidement etablis Tadøfsak, Chekøtimi, les Ilets-Jeremie ou Papinachois et la Riviere-Moisy. Dans ces différens endroits La Compagnie des fermes ou d'Occident entretient des magasins, des commis et d'autres employez françois, pour chasser, et pour commercer avec les Sauvages dependans de chaque district. Depuis 20 ans, a bien dire on n'y avoit point vu de missonnaire, a la fin on en demanda un. Comme il n'y avoit alors que moi de desoeuvré au collège, ce fut sur moy que le sort tomba. Le R P de la Chasse pour lors Superieur de nos missions, animé de ce zèle qui luy ayant fait ensevelir tant d'admirables talens qu'il a reçu du ciel et soutenir tant et de si longs travaux parmi les Sauvages, lui fait encore aujourd'huy regretter de se voir borné aux seuls françois de la colonie me fit partir le 1^{er} de juin 1720 pour Chekøtimy.

Ce poste situé au nord et a 60 lieuës pour le moins de Quebec n'a rien qui le distingue sinon un certain nombre de sauvages qui de tems en tems, pour achepter leurs besoins y viennent apporter leurs

Father, are equal to many missionaries through the care that you, like a true father, take of your children—who are scattered, but whom you bear, all united together, in your heart. Consequently, what would we not say, had we to repeat your Praises? I shall therefore render you a summary account of my years' labors, happy if I had a multitude of true converts to present to Your Reverence as a new year's gift.

The King's Domain—which here comprises the whole depth of the north shore, and extends from the lower end of Ile aux Coudres to the Seven Islands—contains but 4 posts solidly established: Tadoussak, Chekoutimi, the Jeremie Islets or Papi-nachois, and the Moisy River. At these various points The farming Company, or Company of the West, maintains warehouses, clerks, and other french employees, for the purpose of hunting and trading with the Savages belonging to each district.¹ For 20 years, to tell the truth, no missionary had been seen there; at last, one was asked for. As I was the only unemployed one at the college, the lot fell upon me. Reverend Father de la Chasse, then Superior of our missions,—animated by that zeal which, after leading him to conceal so many admirable talents that he has received from heaven, and to endure so many and so protracted labors among the Savages, still makes him regret to-day that his duties are confined solely to the french of the colony—made me leave on the 1st of june, 1720, for Chekoutimy.

This post—which lies to the north, and at least 60 leagues from Quebec—is not remarkable in any way, except for a certain number of savages who, from time to time, for the purpose of purchasing what they need, come here with their rich furs from

riches pelleteries de differens endroits par de petites rivières qui forment ce fameux Saguené dont on ne s'est pas encore avisé, a ce que je sache, de donner une carte fidelle et entiere. Il y auroit bien du curieux à en dire, si ce que V. R. attend uniquement de moi ne me bernoit a mon sujet; je ne puis cependant me dispenser d'en donner quelqu'idee.

Ce fleuve donc prenant sa source au Lac Piékagami, que le Pere de Crespieul dont les sueurs apostoliques ont arrosé durant 30 ans les bois d'alentour nomma Lac St Jean, ce fleuve, dis-je, n'a proprement jusqu'a Tad8ssac que 25 lieuës, depuis une grande anee que forme une chaine de montagnes entrecoupée de ruifseaux et de rivières, au nord nord-Est desquelles se rencontre celle de Chek8timy, la quelle, formée par deux cascades qui sortant de la meme riviere et se separant font l'Ile que nous habitons, va à 9 lieuës de ces chutes, grosir de son eau douce le Saguené Salé.

A L'embouchure de ce fleuve est la pretenduë capitale de la Province du Saguené Je veux dire Tad8ssac, qui ne consiste qu'en une maison de bois et un magasin. Il faut avoüer pourtant que la situation en est tres belle et tres propre a y recevoir une ville. Le port est spatieux, sain, assure et à l'abry de tous les vents: les moyens batimens aux hautes mers mouillent jusqu'au pied de la cote; C'étoit là qu'autrefois l'anglois venoit commercer avec les Sauvages: on voit encore dans un rocher le trou où ils avoient planté un poteau pour amarer leurs vaisseaux et il n'y a que deux ans qu'on trouva dans le sable remué par un coup de mer leur chaine de fer longue d'environ 30 brafses et grosse a proportion.

various places, by the little rivers that flow into this famous Saguené — whereof no attempt has yet been made, to my knowledge, to draw an accurate and complete chart.² Much that is curious might be said of it, did not the sole information which only Your Reverence expects from me, limit me to my subject. I cannot however refrain from giving you some idea of it.

This river, then, which takes its rise in Lake Piékwagami,—which Father de Crespieuil, whose apostolic sweat for 30 years watered the surrounding forests, called Lake St. John — this river, I say, is, properly speaking, only 25 leagues in length as far as Tadoussac, from a deep basin formed by a chain of mountains, intersected by streams and rivers. Among these streams, to the north-northeast, is that of Chekoutimy, which falls in two cascades — which, issuing from the same river and separating, form the Island whereon we dwell,—and then flows to add, at 9 leagues from these falls, its fresh water to the Salt Saguené.

At The mouth of that river is the alleged capital of the Province of Saguené—I mean Tadoussac, which consists of merely a wooden dwelling and a storehouse. It must be admitted, however, that its situation is very fine, and very well suited for a town. The harbor is spacious, healthful, safe, and sheltered from every wind; medium-sized vessels anchor, at high water, at the foot of the hill. This was the place where the english formerly came to trade with the Savages. A hole in a rock, in which they had placed a mooring-post for their ships, is still to be seen there; and only two years ago there was found, in the sand disturbed by a high wave, their iron chain about 30 brasses in length, and thick

C'est là aussi qu'avec impetuosité le Saguené se décharge dans le fleuve St Laurent, et que le fleuve St Laurent aux marées montantes le remplit si vite qu'après bien des observations on a remarqué qu'au reflux la mer étoit à un quart-d'heure près, également haute et à Tadøfsac et à Chekøtimi qui en est éloigné de 30 lieuës près. Il ne faut pas s'étonner que malgré cette distance cela arrive.

Le Saguené, étant près d'une lieuë de large en certains endroits de son embouchure et sans fonds, le reflux de la mer qui y entre avec une extrême rapidité comme dans un goufre dont l'entrée est plus évasée, repousse si précipitemment les eaux descendantes que succesivement refoulées, elles se trouvent hautes à Chekøtimi où le fond est plus plat et le lit de la rivière plus étroit, presque aussitôt qu'à Tadøfsac, où elles montent plus lentement et où il faut un plus grand volume d'eau pour remplir les vastes ances, qui s'y rencontrent, et la capacité de la rivière qui a plus de 8 à 10 lieuës de large en cet endroit là.

Les montagnes entre lesquelles le Saguené coule sont si hautes et si escarpées que les plus monstrueux arbres qui sont sur leurs sommet ne paroissent gueres d'en bas plus gros que la jambe et vers les 7 heures du soir en été pour peu qu'on renga la terre du sud ou qu'on ne soit tout à fait au large, on a peine à lire en canot. Dans certaines fentes de ces rochers où ne donne jamais le soleil on voit plusieurs veines de salpêtres très fin et très blanc il ne se passe gueres de printems où il ne s'y fasse quelque éboulement par des causes naturelles qui font plus de bruit qu'un coup de canon et qui rependent aux environs une

in proportion. Here also the Saguené falls impetuously into the river St. Lawrence; and with the rising tides the St. Lawrence fills it so rapidly that, after many observations, it has been remarked that during flood-tide it is high water at Tadoussac and Chekoutimi within about a quarter of an hour of the same time, although the distance is nearly 30 leagues. It is not surprising that this should happen, in spite of the distance.

The Saguené being nearly a league wide at certain parts of its mouth, and so deep that it cannot be sounded, the flood-tide, entering with excessive rapidity,—as if into a chasm with a wider entrance,—pushes back the descending waters with great force. Accordingly, as these are forced back in succession, it is high tide at Chekoutimi—where the bottom is shallower, and the bed of the river narrower—almost at the same time as at Tadoussac, where the water rises more slowly, and where a greater volume is needed to fill the deep bays there, and the full breadth of the river, which is more than 8 or 10 leagues wide at that place.

The mountains between which the Saguené runs are so high and so steep that the largest trees on their summits do not appear from below to be thicker than one's leg; and about 7 o'clock in the evening in summer, if one be at all near the shore on the south side, or unless one be far out, it is difficult to read in a canoe. In some of the clefts of the rocks, where the sun never shines, are many veins of very fine and very white saltpeter. Hardly a spring passes without some landslides happening through natural causes; and the noise they make is louder than the report of a cannon, while they diffuse in the

vraye odeur de poudre. Les chaleurs entre ces deux chaines de montagnes, la plupart pelées et inaccesibles sont si excessives que la gomme des canots fond souvent a la surface de l'eau. La nature semble y avoir menage d'heureux et de commodés entrepof pour les voyageurs. A l'exception d'un seul cours de 4 a 5 lieuës, au quel il seroit dangereux de se confier trop legerement et d'où en cas de quelqu'orage subit, il seroit comme impossible de se sauver en canot d'ecorce, la nat[ure? — *MS. torn here*] trouve de temps en tems de petits ports de sable ou l'on met commodément a travers. Ces sortes de débarquements se trouvent plus a main a la cote du nord. Partout presque se rencontrent des mouillages pour les batiments; les plus gros vaisseaux dans un besoin se trouveroient heureux de pouvoir s'y refugier, ainsi que firent, l'année que les Anglois assiegerent inutilement Quebec les navires françois qui venoient, mais trop tard au secours et dont on voit encore les restes des casernes et des batteries a 2 lieuës en deça de Tad8sac. Aux mers basses on a plus de peine à débarquer il faut porter son bagage quelquefois tres loin parmi les cailloux gliffans et couverts de ces herbes limoneuses que nous appellons goimon, mais aussi en recompense la providence a placé dans presque tous les endroits du bois de chauffage et de petits ruisseaux qui decoulants des marets qu'habite le castor, tombent du haut des caps, desalterent et rejouissent les voyageurs fatiguez.

Le noroist et le nord-est seuls reignent dans le Saguené; les autres vents ou s'y font peu sentir ou du moins n'y sont jamais furieux. Depuis que je le pratique assez souvent je n'ay gueres vu que les 2

neighborhood an odor exactly like that of gunpowder. The heat between these two chains of mountains, most of which are bare and inaccessible, is so great that the gum on the canoes often melts at the surface of the water. Nature seems to have contrived favorable and convenient stopping-places for travelers. With the exception of a single stretch of 4 or 5 leagues, to which it would be dangerous to confide oneself too headlessly, and whence in the event of a sudden storm it would be well-nigh impossible to escape in a bark canoe, nature provides here and there small sandy ports, where one can conveniently put in. These landings are more accessible on the north side. Anchorage for vessels can be found almost everywhere; the largest ships, in case of need, would be fortunate to find refuge there—as, during the war, when the English unsuccessfully besieged Quebec, did the french ships that arrived too late to be of use. The remains of their barracks and their batteries can still be seen, 2 leagues this side of Tadoussac. At low tide, it is more difficult to disembark; it is sometimes necessary to carry one's baggage a very long distance, over slippery stones covered with those slimy plants that we call "sea-wrack." But on the other hand, as a compensation, providence has at nearly all these spots placed fire-wood; and little brooks,—which, flowing from the swamps where the beaver dwell, fall from the tops of the cliffs, to refresh and rejoice tired travelers.

The northwest and northeast winds are the only ones that blow on the Saguené; the others are either but slightly felt or at least are never violent. During the many journeys that I have made, I have seen only the 2 former exceedingly treacherous, stormy,

premiers extremement traitres orageux et durablef. a peine l'un et l'autre prend il qu'on s'en doit défiér quelque propice qu'il soit, surtout si le ciel se couvre et qu'il y ait apparence d'orage, car alors comme en pleine mer l'onde bruit, s'agite, écume et par les combats de mille vagues qui se poursuivent se chafsent ou se rompent succefsivement les unes dans les autres elle avertit les canoteurs de nager fort et de gagner vite terre. Oserois-je, mon R P vous en donner un ou deux egsp[s] [*i.e.*, exemples — *A. E. J.*]

Ma première année de mission, entre les voyages que je fis a Tadoussac pour la consolation de mes neophites, on me vint chercher un jour pour un malade qui pressoit n'ayant point encore l'experience du danger qu'il y avoit a courrir dans ce fleuve capricieux je voulu me presser et quoy que je n'eusse qu'un vieux canot de 4 places Il me fallut marcher la nuit. Le tems étoit beau et la lune dans son plein ne donnoit aucun signe de bourasque; mes 2 canoteurs Sauvages cependant s'endormoient. Ennuyé de les reveiller à chaque instant, je les laisse enfin succomber au sommeil prens un aviron nage gouverne me laissant emporter au fil de la marée qui m'aidoit. A quelque tems delà un de mes hommes se reveille reprend son aviron, et comme c'est la maniere des Sauvages souverainement independans entre eux de ne se jamais rien dire en fait de travail de peur de se choquer, il me pria d'eveiller l'autre Je le fis et a mon tour acablé de sommeil voyant une heureuse navigation je m'appuye la tete et les bras sur une des barres du canot. A peine sommeillois-je que sans n'entendant encor que quelques mots du manège montaignez je cru que mes gens disputoient je me

and lasting. As soon as either of these winds begins to blow, caution is necessary, however favorable it may be,—especially if the sky be overcast, and there be any appearance of a storm. For then, as at sea, the waters roar, rise, and foam; and, by the conflicts of a thousand waves, pursuing and following one another, or breaking successively one after another, they warn the canoemen to paddle vigorously, and reach land quickly. May I venture, my Reverend Father, to give you one or two instances of it?

During the first year of my mission, between the trips that I made to Tadoussac for the consolation of my neophytes, I was called one day to go to a sick man in urgent need. As I had, as yet, no experience of the danger to be encountered on this capricious river, I wished to hasten my journey; and, although I had only an old canoe for 4 paddles, I had to travel at night. The weather was fine, and the moon at its full showed no sign of a squall. Meanwhile my 2 Savage canoemen were falling asleep. Tired of awakening them at every moment, I at last allowed them to give way to slumber. I took a paddle, and paddled and steered, allowing the current of the tide, which helped me, to drift me along. Some time afterward, one of my men awoke, and took his paddle; and, as it is the custom of the Savages, who are exceedingly independent among themselves, never to say anything to one another about work, for fear of giving offense, he begged me to rouse the other. I did so, and being in my turn overcome by drowsiness, and seeing only an easy navigation, I rested my head and arms on one of the thwarts of the canoe. I had barely fallen asleep when—as I understood as yet but a few

leve, parle et ne vois plus ni ciel ni eau ni rochers, mais une nuit profonde causée par un orage qui s'étoit élevé soudain au nord-oist. Nous sommes perdus, mon pere, me crierent ils débarquons vite, mes enfans, leur repliquai-je : aucun débarquement ne paroïsoit tant la nuit étoit obscure, et outre que nous étions au plus profond du Saguené, le nuage s'épaississant s'embloit nous joindre et gronder derrier nous; nous touchions aux rochers par bonheur et sur le premier venu je voulu me sauver; en débarquant le pié me glisse je tombe à l'eau et le canoteur, qui étoit manchot, de son moignon qui lui valloit une main et qu'il fourra precipitemment sous mon aisselle me retira et me jeta sur une pointe de caillou. Là nous plaçames notre canot. J'admirai mes 2 Sauvages qui dormirent tranquillement le reste de la nuit, tandis que je sentois le sang couler d'une jambe qui avoit un peu trop fort heurté contre une roche et qu'il étoit impossible de penser faute de feu. Toute ma crainte alors étoit que la tempeste n'emportât notre canot, car alors que serions-nous devenus, mais la bonté divine eut pitié du pere et des enfans qui n'étoient point encore murs pour le ciel; l'orage pafsa au large, le jour étant enfin venu, je fus surpris de nous voir dans espee de niche et ne pus m'empescher de rire de notre heureux malheur. Quoy que la mer toute basse nous eût laïssé a plus de 10 a douze piés au dessus d'e l'eau nous descendimes notre canot la Chapelle et le reste du bagage par une petite coulée ou nous glissants doucement nous rembarquames; De la nous arrivames a Tadøfsac; le missionnaire y administra les derniers sacremens au

words of the montagnais language respecting the management of canoes—I thought that my people were quarreling. I arose, and spoke; but I saw no longer either sky, or water, or rocks,—nothing but profound darkness, caused by a storm which arose suddenly from the northwest. “We are lost, my father,” they called out to me. “Let us land quickly, my children,” I replied. We could see no landing-place, owing to the darkness of the night; and moreover we were at the deepest part of the Saguené. The storm-cloud grew denser, and seemed about to touch us while it rumbled behind us. We fortunately were near the rocks; but, when I tried to land on the first one we touched, my foot slipped and I fell into the water. The canoeman, who had but one arm, hastily shoved the stump, which was as good as a hand, under my armpit, drew me out, and threw me on a point of rocks whereon we placed our canoe. I was astonished to see my 2 Savages sleeping peacefully during the remainder of the night, while I felt the blood flow from a leg which had been injured by striking too hard against a rock; and I could not dress the wound, because there was no fire. My sole fear was that the storm would carry away our canoe; for, in that case, what would have become of us? But divine goodness took pity on the father and on the children, who were not yet ripe for heaven. The storm passed, at a distance; and when day came I was surprised to see ourselves in a kind of niche, and could not help laughing at our fortunate misfortune. Although the falling tide had left us from 10 to twelve feet above the water, we carried down our canoe, the Chapel, and the remainder of the baggage, by means of a small gully down

malade Sauvage qui mourut quelques jours apres. Je m'en retournai ensuite a Chékstimi au milieu de la meme riviere le nord-est accompagné de pluye nous prit si violemment qu'avant de pouvoir joindre terre deux barres du canot se rompirent, presque submergez je fus sur le point de donner l'absolution a mes deux hommes qui connaifsant mieux le danger que moy avoient aussi plus de peur et m'exhortoient a leur faire bien prier Dieu. j'avouë que c'est a leur foy et a leur confiance en la ste vierge et au B Regis que nous fumes redevables de notre conservation. Je refserai vite le canot avec ma ceinture et mes jartieres, je gouvernai la voile, nous fendions les lames qui de tems en tems nous inondoient; Enfin nous gagnames une cabane sauvage ou l'on vuida et racommoda le canot et tandis nous nous fimes secher aupres d'un grand feu que ces chers neophites nous firent avec des demonstrations d'une compassion sincere. Ainsi bien instruit de ce qu'on avoit à craindre dans ce fleuve arrivai-je a mon Eglise, faufsement resolu d'etre plus sage a l'avenir, je dis faufsement, car en certains cas il est de la prudence de n'en pas trop avoir. La timidité feroit manquer quelque bonne œuvre et une heure de retardement a dégradé long tems et affame des voyageurs presque dans le port ce n'est pas qu'il ne faille prendre de sages précautions; La temerité a fait perir icy plusieurs françois et sauvages.

J'ai eu l'honneur de vous dire d'abord, Mon Rd Pere que le Saguené prenoit sa source au Lac St Jean; or pour achever de vous donner une idée juste

which we slid gently, and reëmbarked. From there we proceeded to Tadoussac; and the missionary administered the last sacraments to the sick Savage, who died a few days afterward. I then returned to Chékoutimi, in the middle of the same river. The northeast wind, accompanied by rain, assailed us so violently that two thwarts of the canoe were broken before we could land. As we were almost submerged, I was about to give absolution to my two men—who, knowing the danger better than I did, were also more frightened, and exhorted me to make them pray well to God. I confess that to their faith and confidence in the blessed virgin and the Blessed Regis we were indebted for our preservation. I quickly tightened the canoe with my girdle and my garters; I handled the sail, and we drove through the waves that, at times, broke over us. Finally, we reached a savage cabin, where our canoe was emptied and repaired, while we dried ourselves near a great fire—which those dear neophytes made for us, with manifestations of sincere compassion. Being thus well informed of what was to be dreaded on that river, I reached my Church, wrongly resolved to be wiser in future. I say “wrongly,” because in certain cases it is prudent not to be too prudent. Timidity might cause the failure of some good work; and an hour’s delay has compelled travelers who had almost reached their destination to be kept back and to suffer from hunger. Not that it is unnecessary to take wise precautions. Temerity has caused the destruction of many here, both french and savages.

I had the honor of telling you in the first place, My Reverend Father, that the Saguené took its rise in Lake St. John. Now, to finish giving you an

de ces endroits-cy, le Lac St Jean éloigné d'environ 30 lieuës de Chekxtimi tirant a l'oist et situé dans la profondeur de ces hautes montagnes que vous voyez au nord de Quebec n'a pas plus de 30 lieuës de circuit. Il n'est pas profond et dans l'été ses eaux extrêmement basses decouvrent une belle greve de sable fin. Il est poifsonneux, les environs en sont beaux, la vuë agreable, les terres bonnes mais la pluspart des grains, surtout le bled d'Inde, n'y scauroient venir à maturité acause des frequens nord-oist qui de bonne heure y sont tres piquans et donnent de la neige vers la fin d'aoust quelquefois. Une partie de l'ancien etablissement des misfionnaires y subsiste encore ou l'on voit qu'il y avoit un grand jardin et une chapelle ou fut enterré notre frere Malherbe sur la fosse du quel j'ay fait planter une croix.

A la hauteur du Lac il y a une riviere fort curieuse par les diverses petites pierres modifiées qu'elle roule dans son lit. La nature sembleroit s'etre étudiée a donner là des modeles pour tous les arts, oyseaux, animaux, vases outils de tous metiers fort reconnaifsables, tout s'y voit a l'eau. La difficulté est de les ramasser il faudroit faire ce voyage exprés, se donner le tems de choisir les pieces soi-même les sauvages n'en etant pas capables. Or pour cela le curieux n'auroit qu'à payer et nourrir deux canoteurs qui le conduiroient. J'en conserve ici, une de ces raretez. Si vous la mettez debout, cette pierre grisatre et dure, c'est une espece de singe ou de chat sans oreilles assis sur sa queüe et ses pates tenant dans sa gueule une petite boule: Si vous la situez de long elle me paroît comme un oyseau qui porte la

accurate idea of these localities, Lake St. John—which is distant about 30 leagues from Chekoutimi in a westerly direction, and situated in the depths of the high mountains that you see to the north of Quebec—is no more than 30 leagues in circumference. It is not deep, and in summer its waters, which are very low, lay bare a beautiful beach of fine sand. It is well stocked with fish; its environs are beautiful; the scenery agreeable; the soil good. But most kinds of grain, especially Indian corn, cannot ripen, owing to the prevalence of the northwest wind—which blows very strongly early in the season, and sometimes brings snow at the end of august. A portion of the old establishment of the missionaries is still in existence; one can see that there had been a large garden, and a chapel, in which our brother Malherbe was buried. I had a cross erected over his grave.³

At the upper end of the Lake is a river, which is very curious on account of the variously-shaped small stones that it rolls down its bed. Nature would seem to have applied itself there to giving models for all the arts: birds, animals, vases, tools for all trades are easily recognizable; all these are visible in the water. The difficulty lies in collecting them. A journey would have to be made expressly for the purpose, and one would have to take time to select the pieces oneself, as the savages are not capable of doing so. Now, for that purpose, the curiosity-seeker would have only to pay and feed two canoe-men to take him there. I have one of these rarities here. If you place it upright, this grayish and hard stone resembles a sort of monkey, or an earless cat, sitting on its tail and haunches, holding a little ball in

bechée; d'un coté de la tete on aperçoit une petite tache oblonge qui represente assez bien un oeil. Cette figure n'a qu'un pouce de large sur un et demi de long. Du reste cette rivière industrielle ne paye aucun tribut de ses tresors au Lac St. Jean dans le quel elle se precipite comme plusieurs autres qui viennent de la hauteur des terres et que fournit le Lac Kaïtchiït le quel de lac en lac va jusqu'au lac du pere Albanel ainsi appelle parce que ce missionnaire en fit le premier la decouverte environ à 80 lieües Est-nord-est de la Baye d'H[u]dson et assez pres du grand Lac des Mistassins le quel recevant l'eau du Lac Albanel se decharge dans la mer du Nord.

C'est dans cet endroit la qu'habitent les Michtaffini ou en François Mistaffins. Ce nom composé de *michta* grand et d'*afsini*, pierre, leur vient d'une grosfe roche qui se rencontre dans leur rivière; c'est celle la meme qui produit les bijoux dont je viens de parler. Ils ont en veneration ce rocher; ce seroit un crime pour eux que de passer proche sans y laisser quelque marque de leur superstition envers Tchigigitché le dieu du beau et du mauvaif tems, qui selon leurs fables y a choisy par prédilection sa demeure. D'ordinaire leur encens est un peu de tabac noir ou quelque galette quelques os de castor ou de poïsson qu'ils mettent desus. Mais d'autres sauvages moins devots et affamez de fumer, enlevent souvent en passant le tabac au bon ou mauvais Genie qui n'a pas eu soin de profiter de la dévotion de ses adorateurs

C'est vers la aussi qu'ils pretendent qu'après le deluge (car ils en ont a leurs contes prés, la meme

its mouth. If you lay it down at its length, it seems to me like a bird carrying something in its beak; on one side of the head is an oblong stain which looks a good deal like an eye. This figure is only an inch wide by one and a half in length. Moreover, this industrious river pays no tribute of its treasures to Lake St. John, into which it falls,—as do many others that flow from the watershed and are fed by Lake Kawitchiwit. This, from lake to lake, reaches as far as father Albanel's lake,—so called because it was first discovered by that missionary,—about 80 leagues East-northeast from Hudson's Bay, and quite near the great Lake of the Mistassins; the latter, on receiving the waters of Lake Albanel, discharges into the Northern sea.⁴

In that quarter dwell the Michtassini—or, in French, Mistassins. They derive this name—which comes from *michta*, “great,” and *assini*, “stone”—from a great rock in their river. It is the same as that which yields the curiosities I have just mentioned. They have a veneration for that rock; it would be a sin for them to pass near it without leaving some token of their superstitious reverence for Tchigigoutchéou, the god of fine and of bad weather,—who, according to their myths, has by preference chosen his residence there. As a rule, their incense consists of a little black tobacco, a piece of sea-biscuit, or some beaver or fish bones, which they place upon the rock. But other savages, less devout, and hungry for smoking, often while passing take the tobacco from the good or evil Spirit, who has not taken care to benefit by the devotion of his worshipers.

They also claim that near this spot, after the deluge (for, according to their account, they have

idée que nous) le grand Canot vint s'échouer sur une haute montagne qu'ils montrent, certains même afsurerent comme un article de leur foy y avoir vu souvent un viel homme, d'une hauteur demefurée le quel armé d'arc et de fleches se promene aux environs et semble garder les respectables debris de ce canot dont, a ce qu'ils pretendent, restent encor quelques varangues incorruptibles. Ces reveries entre mille autres qui ne meritent point, Mon R P votre attention, et auxquelles pourtant la erudition profonde du P. Lafiteau que nous regretterions ici davantage si fon merite trop connu ne l'est fait rappeler en France auroit donne un jour merveil-leux, sont si communes parmi ces peuples qu'il n'est point d'enfant qui ne sache l'histoire du grand Canot et du grand fauvage, le venerable grand pere Mech8. Au reste cette nation qui se reduit a peu de gens dont une partie se range ici au printems, l'autre aux Anglois, pour leurs besoins est d'une douceur et d'une simplicité qui pafse les idées qu'on se peut former de la bonté. Il ne seroit pas difficile de les faire bons chretiens s'ils voyoient de plus près et plus long tems un mifsionnaire qui fût moins gesné en un mot au quel on donnât plus de facilité et plus de liberté de les instruire eux et leurs compatriotes. Bien differens des autres sauvages ceux-ci n'aiment point communément l'eau-de-vie et si le françois plus avide de leur butin que de leur salut malgré les defenses reiterées de nos roys a forcé leur repugnance naturelle pour cette liqueur enyvrante, ils n'en boivent gueres qu'avec de ridicules grimaces, aussi ne reviennent ils jamais a la charge d'eux-mêmes, leur raison est qu'on cesse honteusement d'avoir de

about the same idea of it as we have), the great Canoe grounded on a high mountain which they point out. Some even assert, as an article of their faith, that they have often seen there an old man of enormous height, armed with bow and arrows, who stalks about in the neighborhood and seems to guard the venerable relics of that canoe,—some timbers of which, they claim, still remain undecayed. These idle fancies, among a thousand others which are unworthy of your attention, My Reverend Father, and upon which the profound erudition of Father Lafiteau—whose departure we would regret still more here, had not his too well-known merits caused him to be recalled to France—would cast a marvelous light, are so common among these peoples that there is not a child who does not know the story of the great Canoe and of the tall savage, the venerable ancestor Mechou. Moreover this tribe, reduced to a small number of people,—a portion of whom come here in the spring, while the others go to the English for what they require,—are of a gentleness and simplicity beyond any idea of goodness that can be conceived. It would not be difficult to make good christians of them, if they could only see living in closer and longer intimacy with them a missionary who was less hampered,—in a word, one who would be given greater facility and freedom to teach them and their countrymen. Very different from the others, these savages do not, as a rule, like brandy; and if the frenchman,—more eager for their goods than for their salvation,—in spite of the repeated prohibitions of our kings, overcomes their natural repugnance for that intoxicating liquor, they drink it only with ridiculous grimaces, and never return

l'esprit, pour m'exprimer en leur langage, quand il est une fois tué par la boifson de feu. a cette heureuse sobriété ils joignent une docilité admirable, quoy qu'il leur en coute. Il y a quelques années que le misfionnaire envoya a leur chef extremement vieux et qui n'etoit pas baptisé quelque petit present de devotion pour le convier a venir enfin se faire instruire. Malgré son grand age, la longueur du voyage les fatigues du canot et des portages, il obéît, vient, se presente à l'Eglise Voila, mon pere, dit-il, ce viellard que tu desirois voir. Chaque jour il se faisoit instruire pour se disposer au baptême, voulut même se confesfer afin de jetter comme ils disent, plus ouvertement tous ses pechez et recut avec edification sur la fin de sa vie la grace qu'il etoit venu chercher de plus de 250 lieües ou pour mieux dire, qui elle même l'etoit allé chercher si loin.

Les mistafsins vivent de poisson dont leurs lacs sont abondans, Il y a peu de castor chez eux, mais le caribou par bandes les dedomage. Presque toutes leurs superstitions se reduisent a ne pas laifser manger a leurs chiens certains os qu'ils respectent de peur qu'ils ne soient profannes et qu'ils ne puissent plus rien tuer apres, ils ont l'attention de les jetter ou au feu ou a la riviere. Cet acte de religion n'a surement d'autre principe que la crainte qu'ils avoient jadis, comme nos chasseurs françois, que leurs chiens ne se calsassent les dents; les sensez parmi eux en conviennent. Rarement entre eux ils boivent ou mangent sans donner etent [*sc. avant—A. E. J.*] aux morts une petite portion de leurs mets qu'ils jettent au feu: c'est le benedicité qu'ils apprennent à leurs enfants.

to the charge of their own accord. Their reason is,—to use their own language,—that the mind is shamefully lost when once it has been killed by fire-water. To this blessed sobriety they add admirable docility, whatever trouble it may cost them. Some years ago, the missionary sent to their chief, an exceedingly old man who was not yet baptized, a little devotional present, to invite him to come to be instructed. Notwithstanding his great age, the length of the journey, and the fatigue caused by the canoe and by the portages, he consented; he came and presented himself at the Church. “Here, my father,” he said, “is the old man thou didst wish to see.” He caused himself to be instructed every day, in order to prepare himself for baptism; he wished also to confess,—in order, as he said, to cast off all his sins more openly. And, at the end of his life, he received with edification the grace that he had come to seek from a distance of over 250 leagues—or, to speak more truly, which had itself gone so far to seek him.

The mistassins live on fish, with which their lakes are well stocked. There are but few beaver among them, but herds of caribou compensate for that. Nearly all their superstitions are reduced to not allowing their dogs to eat certain bones which they respect,—for fear of profanation, and lest they might be unable to kill any other animal afterward. They are careful to throw these bones into the fire or into the river. This religious act is assuredly due to no other reason than the fear that they formerly had, like our french hunters, that their dogs might break their teeth. Sensible people among them admit it. Among themselves, they seldom drink or eat until they have offered to their dead a small quantity of

La plus remarquable de toutes les curiositez qui se voyent dans ces bois la en tirant du côté de Nemisk8, est un antre de marbre blanc, qu'il semble que l'ouvrier ait travaillé et poly l'entrée en est aisée et eclaire les dedans la voute par son brillant repond à ses appuys. Il y a dans un coin une croute de la meme matiere mais un peu brute qui sailliffant fait une espece de table comme pour servir d'autel aufsi ces sauvages pensent que c'est une maison de priere et de conseil ou les Genies s'assemblent. C'est pourquoy tous ne prennent pas la liberté d'y entrer mais les jongleurs qui sont comme leurs Pretres vont en pafsant y consulter leurf oracles.

Ce n'est pas que j'osasse afsurer qu'il y eût aux Mistafsins de fins forciers non plus que parmi les autres Montagnez qui sont au plus de groffiers charlatans; du moins autant qu'à force de les etudier j'ay pu appercevoir, c'est que par leurs prestiges imaginaires ils voudroient bien se rendre respectables et redoutables. a l'aide de leurs 30 sortes de differentes jongleries tous ces forciers reiïfissent rarement dans leurs pretentions malheureusement il suffit qu'ils ayent une fois au hazard dit vrai pour etre toûjours cru deormais sans se croire souvent eux-memes, car j'en ai vu qui pafsoient parmi eux pour des maîtres m'avouër bonnement que leur art n'etoit que mensonge et qu'il étoit faux qu'ils eussent jamais vu ni diable ni *Atchéne*, c'est a dire de ces fantomes sans tete, sans mains, &c. Que ce n'etoit qu'afin de leurrer les plus credules; que leurs ancetres qu'ils avoient autrefois debité ces fables pour se faire valloir et regarder comme des hommes privilegiez inspirez et au dessus du vulgaire. D'autres m'ont assuré qu'ils

their food or beverage, which they throw into the fire. This is the *benedicite* that they teach their children.

The most remarkable of all the curiosities to be seen in these woods, in the direction of Nemiskou, is a cave of white marble, which looks as if a workman had carved and polished it. The aperture is easy of access, and lights up the interior. The vault corresponds, by its brilliancy, to its supports. In one corner is a slab of the same substance, but somewhat rough, which projects, forming a kind of table as if to serve as an altar. Consequently the savages think that it is a house of prayer and council, wherein the Spirits assemble. Therefore all do not take the liberty of entering it; but the jugglers who are, as it were, their Priests, go there in passing to consult their oracles.

Not that I would venture to say that there are clever sorcerers among the Mistassins, or among the other Montagnais; for, at best, they are but clumsy charlatans. At least, as far as I have been able to study them, it is by their imaginary spells that they greatly desire to make themselves respected and dreaded. Even with the aid of their 30 different kinds of jugglery, all these sorcerers seldom succeed in making good their pretensions. Unfortunately, it is sufficient that they should tell the truth once, by accident, to be always believed in future—often, without believing themselves. For I have seen some who passed among them for masters, who candidly admitted to me that their art was but a falsehood; and that it was not true that they had ever seen either the devil or *Atchéne*,—that is to say, any of those headless and handless phantoms, etc.⁵ They said that it was solely with the object of

avoient vu des feux extraordinaires et des monstres surnaturels mais que depuis qu'ils avoient embrasé le christianisme, ils ne voyoient plus rien quoy qu'ils marchassent souvent la nuit. Un plus obstiné ayant affirmé qu'il avoit vu le mauvais esprit; on lui demanda sur le champ comment il estoit fait, s'il estoit noir ou blanc: tout confus il se prit a rire et n'eut rien à répondre. Par une admirable providence de Dieu qui veut detromper les autres, ces malheureux vrais ou pretendus sorciers, dont les lourdes et impures pratiques sont toujours condamnables apres avoir persisté dans leur scandaleuse opiniatreté meurent d'ordinaire toujours miserablement dans l'operation criminelle ou en punition de leurs extravagantes medecines, Ainsi que j'en ai vu quatre exemples terribles et dont j'ay eu deja occasion d'ecrire à V. R. à l'egard de ce fameux jongleur du Lac qui tout jeune venoit de mourir pitoyablement avec sa femme plus superstitieuse encore que lui. Exemple, entre autres, dont Dieu tirera sa gloire

Mais après vous avoir donné, M R P. une abregée peut etre même ennuyeuse notion de ce pays semé de Montagnes de Rochers de lacs de rivières d'yvrognes et de jongleurs je reviens à l'état dans le quel je trouvai à ma première arrivée cette mission abandonnée depuis si long tems, car quoy que le P. André dans sa vieillesse, apres la mort du P de Crespieuil y eût fait quelques legeres incursions apeine cependant aucun sauvage avoit-il d'autre teinture de notre Ste Religion qu'un grand desir d'en apprendre les principes. Les jeunes gens n'en avoient jamais entendu discourir les plus agez marmotoient quelques restes confus du pater seulement et de l'Ave de leurs

deluding the most credulous that their ancestors had formerly related these fables, in order to give themselves importance and to be looked upon as privileged men, inspired by heaven and superior to the vulgar. Others have assured me that they had seen extraordinary fires and supernatural monsters; but that, since they had embraced christianity, they no longer saw anything, although they frequently traveled at night. When one who was more obstinate affirmed that he had seen the evil spirit, he was at once asked how that spirit was made, whether he was black or white. He became quite confused, began to laugh, and was unable to answer. Through the admirable providence of God, whose will it is that the others be undeceived, these wretched sorcerers, true or pretended, whose gross and impure practices are ever deserving of condemnation, nearly always after persisting in their scandalous obstinacy, die a miserable death, in the midst of their criminal actions, or as a punishment for their foolish medicines. Thus I have seen four terrible examples, of which I have had occasion to write to Your Reverence, in connection with that famous juggler of the Lake who, while still quite young, had died a pitiable death with his wife, who was still more superstitious than he. From this example among others will God derive his glory.

But after having given you, My Reverend Father, a summary and perhaps even tedious description of this country interspersed with Mountains, Rocks, lakes, rivers, drunkards, and jugglers, I return to the condition in which, on my first arrival, I found this long-abandoned mission; for although Father André, in his old age, had, after Father de Crespieuil's death, made some short expeditions to it,

ancetres. La licence souveraine[me]nt dominante entre eux, la poligamie, plus encore l'yvrognerie, en un mot tous les desordres qu'enfante le plus grossier libertinage étoient les idoles qu'adoroient uniquement ces pauvres aveugles qui justifioient leurs conduite desordres par les funestes scandales que leur avoient autrefois donnez les François pafsans ou employez. Sortant donc de notre cher et paisible college j'arrive ici. La joye éclata par plusieurs decharges de fusils. Ces rejouissances d'abord me furent de bon augure mais apres avoir pris possession d'une vieille chapelle toute delabrée le premier spectacle qui parut a mes yeux fut des sauvages yvres à l'excez, d'autres en train et qui avec un air benin s'en venoient m'embrasfer et me demander a se confesfer a un pareil abord qui se seroit pu contenir!

Le montagnez benin, facile, paisible se fait aisément a ce qu'on veut, pourvu qu'on le garde, crédule sans replique il veut tout ce qu'on veut, timide il obéit, pauvre icy par ignorance du prix de ses riches pelleteries ailleurs, il espere qu'on l'aidera et c'est ce que je commençai par leur faire assez entendre en Algonkin pour les gagner ou mieux pour les attirer à J C. Ils parurent entrer dans mes pensees, hors la boifson. Il est surprenant que parmi tant de differentes nations, Chek&timiens Piék&agamien, Nék&bauïstes Chomouch&anistes Mist&fsiens et Papinacheois il ne se trouva qu'un seul yvrogne qui me brutalisât. Mon unique chagrin durant ces premiers orages étoit de ne me pouvoir pas aisement faire entendre dans cette terre étrangere. La langue purement Algonkine ne me servoit

nevertheless hardly a savage had retained any other idea of our Holy Religion than a great desire to learn the principles thereof. The young people had never heard of it. The older ones merely mumbled some undistinguishable fragments of the *pater* and of the *Ave* of their forefathers. Licentiousness, which prevailed to the utmost degree among them, polygamy, and, still more, drunkenness,—in a word, all the evils born of the grossest profligacy,—were the sole idols worshiped by these poor blind people. They alleged, as a justification for their misconduct, the melancholy scandals formerly set before them by the French, who sojourned temporarily or who remained among them as employees. Thus I arrived here after leaving our dear and peaceful college. The savages manifested their joy by several discharges from their guns. At first, these rejoicings seemed to me an augury of good. But, after I had taken possession of an old dilapidated chapel, the first spectacle my eyes witnessed was that of some savages who were excessively intoxicated, and of others who were tipsy, and who with a maudlin air came to embrace me, and to ask me to confess them. Who could have restrained himself at such approaches?

The montagnais who is mild, affable, and peaceful is easily led to do what is desired, provided he be looked after. Being credulous and not addicted to retorting, he wishes all that we wish; being timid, he obeys; being poor, through ignorance of the value of his furs elsewhere, he hopes to be assisted; and this I began to make them fairly understand, in Algonkin, to win them, or rather to attract them, to Jesus Christ. When not under the influence of liquor, they seemed to enter into my thoughts. It

presque de rien ici. Sans maison, sans secours, sans consolation je séchois uniquement de ne pouvoir marquer l'amertume de mon coeur que par la palleur de mon front. Seulement occupé de voir un si beau champ sans être en état de l'ensemencer je recourois au P DeCrespieuil, j'allois plusieurs fois à l'Eglise et je demandois à ce venerable defunct de m'accorder du Ciel sa langue montagnese qui lui étoit deormais inutile; mais les fains veulent qu'on se donne la peine qu'ils se sont donnée eux mêmes pour se mettre en état de glorifier Dieu! Le parti donc que je choisi fut de prendre pour m'instruire une bonne sauvagesse anciennement chretienne, cette Marie dont j'ay déjà eu occasion de parler ailleurs à V. R et qui après avoir hûreusement achevé de m'aider à finir mes livres montagnez, comme elle le souhaittoit termina l'an pafsé ses jours par une precieuse mort. En maître elle conduisit mes etudes et dès le premier mot qu'elle m'entendit prononcer, c'en est fait, dit elle aux autres, notre pere a parlé notre langue, je ne lui parlerai plus françois. malgré mes instances elle garda sa parole; et à force de le faire deviner elle mit son écolier en état de prescher à Noël le mystère sans papier.

Presque tous les sauvages s'étoient avec une edification consolante rendus ici pour affister aux divins mysteres et se confesser à la messe de minuit. L'automne, ils s'ecartent ordinairement fort au loin les uns cent, 200 lieuës les autres plus ou moins pour leur chafse et reparoissent denuez de tout, maigres à l'excez, et toujours avec cette entrée immanquable ni-paska-bagxanan nous mourons de faim. Pour les rafsasier d'un pain plus spirituel, le celebrant leur fit

is surprising that among so many different tribes—people from Chekoutimi, Piékwagami, Nékoubau, and Chomouchwan; Mistassins, the people of Ta-doussac, and the Papinacheois—there was but a single drunkard who ill-treated me. My sole regret during these first troubles was that I could not easily make myself understood in this strange land. The pure Algonkin tongue was of hardly any use to me here. Without a house, without assistance, without consolation, I pined away—solely through not being able to express the bitterness of my heart, otherwise than by the pallor of my countenance. Absorbed merely in looking at so fine a field, without being able to sow in it, I had recourse to Father DeCrespieuil; I went to the Church several times, and asked the venerable deceased to send me from Heaven his montagnais tongue, which was no longer of use to him. But the saints desire us to take the same trouble that they themselves have taken to become qualified to glorify God. The means that I selected, therefore, was to secure a good savage woman, who had formerly been a christian, to instruct me. This Marie, of whom I have already had occasion to speak to Your Reverence elsewhere, after having successfully finished helping me to complete my montagnais books as she desired, ended her days last year by a precious death. She directed my studies in a masterly manner; and, at the very first word that she heard me pronounce, she said to the others: “That will do; our father has spoken our language; I will no longer speak french to him.” Notwithstanding my entreaties, she kept her word; and by dint of making her pupil divine her words, she enabled him to preach on the mystery of Christmas without having the paper before him.

un petit discours d'environ 3 quarts d'heure à l'Evangile. les dispositions dans les quelles ils parurent sortir de la chapelle firent concevoir aux françois présens que Dieu, quand il veut, tire sa gloire des langues les plus muettes. Les fetes suivantes on entreprit de les instruire des principes de la foy et de la morale à condition qu'un viellard plus instruit reprendroit le nouveau Catechiste a chaque barbarisme montagnez

Ensuite les chefs avec leurs bandes s'étant disperserz dans leurs bois, le missonnaire s'appliqua le reste de l'hyver a composer un rudiment et quelques hymnes en sa nouvelle langue. Indisposé il se fit mener des le petit printems a Quebec ou il avoit dessein de passer quelque tems, mais apeine y etoit il arrive et en eut il goûté l'air que par je ne scais quel secret mouvement, il se sentit pressé de retourner a sa mission contre l'avis de tous ceux du collège, qui charitablement le prefserent mais en vain d'attendre le batiment qui dans peu devoit transporter les besoins des postes. Durant mon absence le chef principal etoit revenu à Chekxtimi: ayant appris que, dégoûté et désesperant de les convertir, ainsi que leur avoit fait accroire un bon sauvage, j'avois tourné mes vuës ailleurs, et les avois abandonné; il fit reponse qu'il m'iroit lui-même chercher et qu'en attendant l'on avoit qu'à m'écrire qu'il scauroit bien mettre ordre a la débauche et user de son autorité pour arreter desormais qui oseroient s'écarter du devoir; Il y avoit quelques jours qu'il s'en etoit retourné joindre sa jeunefse lorsque je reparu; je fus consolé d'apprendre que quelques paroles qui m'étoient échappées a mon depart avoient été hureusement

Nearly all the savages had, with consoling edification, come here to assist at the divine mysteries, and to confess themselves at midnight mass. In the autumn, they generally scatter for their hunting to a great distance,—some one hundred or 200 leagues, the others more or less; and they reappear destitute of everything, exceedingly thin, and always with the invariable greeting: *ni-paska-bagwanan*, “We are dying of hunger.” To supply them with more spiritual food, the celebrant gave them a short sermon, about 3 quarters of an hour long, at the Gospel. The dispositions which seemed to animate them as they left the chapel led the french who were present to conceive that God, when he wills, derives his glory from the mutest tongues. On the following feast-days, we undertook to teach them the principles of faith and morality, on condition that an old man who was better instructed should check the new Catechist at every barbarism in the montagnais language.

Afterward, when the chiefs with their bands had dispersed in the woods, the missionary devoted the rest of the winter to composing an elementary catechism and some hymns in his new language. Being taken sick, he had himself conveyed early in the spring to Quebec, where he intended to spend some time. But hardly had he arrived there and breathed its air than, through I know not what secret inspiration, he felt impelled to return to his mission, contrary to the advice of all in the college—who urged him kindly, but in vain, to wait for the vessel which was shortly to convey supplies to the posts. During my absence the principal chief had come to Chekoutimi. On learning that—disgusted, and despairing of converting them, as I had made a good savage believe—I had turned my regards elsewhere, and

rapportées aux sauvages allarmez et avoient produit une crainte salutaire qui ne pouvoit avoir qu'un bon effet.

Cette nation extrêmement volage n'aime pas être trop menagée: elle a besoin de tems en tems qu'on la fasse ressouvenir de sa dependance. Naturellement craintive pourtant elle previent souvent par une retenue forcée les reproches qu'elle sent qu'on lui pourroit faire. D'ailleurs comme ce seroit une honte pour eux d'être les seuls Sauvages sans missionnaire on les retient du moins un peu en les menaçant de se retirer s'ils refusent davantage de profiter des instructions qu'on leur fait.

Au bout de quelques jours après son retour de Quebec, le pere vit avec un plaisir sensible arriver ces pauvres gens les uns chargez de leurs paquets de castor, de martes de loups cerviers les autres de leurs canots, les femmes de leurs enfans leurs ecorces a cabaner, des utansilles de menage, de bois, pour le feu, de branches de sapin pour leurs lits, &c. Tous les hommes ranges a leur maniere se dechargent au lieu du campement, font 3 ou 4 salves de leurs fusils pour saluer la chapelle et les françois qui repondent de leur côté: revetu d'un surplis, je les reçois a l'Eglise leur fais une courte priere apres le *veni creator* montagnez puis une petite exhortation ensuite de quoy ils allerent se rafraichir a la maison françoise, dela faire leurs cabanes, ou plutot, pour preparer V. R a ce qui va suivre leurs lits de mort.

Tous à l'exception d'un jeune enfant atteint des écrouelles, se portoient à merveille; ce qui me promettoit de les voir afsidus aux differens exercices

had abandoned them, he replied that he would himself go to get me; and that meanwhile word was to be sent me that he would know well how to suppress debauchery, and to use his authority to check, in future, those who should dare to deviate from duty. Some days after he had gone to join his young men, I reappeared. I was consoled on learning that a few words that I had said at my departure had happily been repeated to the alarmed savages, and had produced a salutary fear that could but have a good effect.

This nation is very volatile and does not like to be treated with too much consideration. From time to time it needs to be reminded of its dependence. Naturally timid, it nevertheless by forced discretion often forestalls the reproaches that it feels might be addressed to it. Moreover, as it would be a shame for them to be the only Savages without a missionary, they are restrained, at least to a slight extent, by our threatening to withdraw if they refuse to profit any more by the instructions that are given them.

A few days after his return from Quebec, the father observed with lively pleasure these poor people arriving — some laden with their packages of beaver-, martin-, and lynx-skins; the others with their canoes. The women carried their children, the bark for their cabins, the kitchen utensils, firewood, fir branches for their beds, etc. All the men, on laying down their burdens at the camping-place, formed in line, according to their custom, and fired 3 or 4 volleys from their guns as a salute to the chapel; the french, on their side, replied to it. I received them, before the Church, vested with a surplice; I recited for them a short prayer, after the montagnais *veni creator*, and then gave a brief

de la mission que je leur préparois, mais bientôt je vis que le desir que j'avois eu de precipiter mon retour n'étoit rien moins que l'effet de l'humeur, car apeine le chef, qui selon la coutume de la nation se mit le premier a couper et à planter les perches de la cabane, eut-il achevé avec les autres l'ouvrage qu'il se trouva indisposé; il ne fit qu'en souffrir d'abord et s'accuser de paresse; a son air malade je le pressai de se laifser tirer un peu de sang, me deffiant de quelque pleurésie. leur maniere de se saigner est cruelle. Ils choisissent le plus gros vaisseau qui se rencontre sur la main, percent la chair avec une alaisne au dessous de la veine qu'ils elevent ensuite et font leur ponction ou plutot l'incision avec un couteau souvent mal affilé. rarement il sort beaucoup de sang et toujours il se fait des troncus qui en ont estropié plusieurs. Le chef ne se laissa saigner, mais à la françoise, que le lendemain encore après avoir assisté a la messe. Déjà âgé il avoit vu autrefois les missionnaires Montagnez et avoit conservé, je puis dire, avec l'horreur de toutes sortes de superstitions un certain fond de religion qui lui avoit fait continuer toujours la pratique de prier autant qu'il sçavoit soir et matin avec sa famille; le mal redouble mais ne l'abbat point il eut même le courage alors de poursuivre avec ardeur et de reduire deux importuns qui vouloient forcer le Commis de leur donner a boire. Sa juste colere augmenta sa fièvre. Il me demanda a se confesser. Pour ne point agir imprudemment n'entendant pas assez la langue, dans les commencemens, j'avois deja d'avance éprouvé chaque sauvage par une double confession generale, me remettant a la 3^e qui devoit achever de me

exhortation. After that, they went to the french house for refreshments, and thence to make their cabins, or rather—to prepare Your Reverence for what is to follow—their death-beds.

All, with the exception of a young child attacked by scrofula, were in wonderful health. This led me to expect that I should see them assiduously attend the various exercises of the mission, which I was preparing for them; but I soon saw that the desire that I had had to hasten my return was nothing less than the result of humor for, hardly had the chief—who, according to the custom of the nation, was the first to cut and set up the poles of his cabin—finished his work with the others, than he found himself ill. At first he merely laughed at it, and accused himself of being lazy. Seeing that he was sick, I urged him to allow a little blood to be taken from him, for I feared pleurisy. Their manner of bleeding is cruel. They select the largest blood vessel that lies on the hand; they pierce the flesh with an awl beneath the vein, which they afterward raise. They make the puncture—or, rather, the incision—with a knife that is often blunt; it seldom happens that much blood flows and mutilations are always caused, which have crippled many. The chief allowed me to bleed him, but in the french fashion, on the following day only, and not until he had assisted at mass. Being already advanced in years, he had formerly seen the Montagnais missionaries; and had, I can assert, retained, with a horror for superstitions of all kinds, a certain ground-work of religion which had always led him to continue the practice of praying night and morning with his family, as well as he knew how. The sickness increased, but did not prostrate him. He even then had the courage to hotly pursue and

les demasquer. Celuy cy plus sincère et moins epais que les autres se confessa, me charma et assez instruit voulut etre porté a la chapelle pour y faire sa premiere communion. ce n'estoit gueres la coutume alors des sauvages de se mettre a genoux; ils s'assëioyent sur leurs talons, celui cy au balustre, n'en pouvant plus, se tint dans une posture chretienne admirable jusqu'a ce que me tournant je lui fis signe de s'afseoir craignant sans doute quelque foiblesse.

Durant sa maladie qui ne dura que 8 jours on ne scauroit écrire combien par sa patience il nous edifia, presque à chaque instant il faisoit appeller le missionnaire. C'estoit au plus fort des chaleurs et de ces piquantes mouches qu'on nomme maringouins, Brulots, mousticks. Lors qu'on lui disoit qu'il auroit du rester a la cabane, au lieu de s'exposer dehors a ces insupportables mouchérons, il répondoit doucement qu'il n'avoit plus ni la force ni le courage de faire d'autre penitence *Tanc tché tchichikamas8iànc eg8*, eh comment donc pourraye-je payer pour moy; ce sont ses termes que je ne scaurois oublier. Le tems approchoit et retournant au cimetiere ou je venois d'enterrer le petit enfant écrouellé dont j'ay deja parlé on m'appella de la part du malade qui ne cefsoit pas de se confesser, je m'apperçu qu'il n'iroit pas loin, je lui donne les ftes huiles ah, mon pere, dit il au mifissionnaire que je suis heureux de mourir ainfi, quelques mēses apres mon decez et c'est la tout ce dont j'ay befoin, je ne dois rien à personne. puis durant la recommandation de l'âme en regardant avec confiance le crucifix prononçant hautement les ff. noms de Jesus Marie Joseph il expira a ce que je

silence two importunate savages who wished to force the Clerk to give them liquor; but his just anger heightened his fever. He asked me to confess him. In order not to act imprudently at the beginning, in consequence of my slight knowledge of the language, I had already tested each savage by a double general confession, waiting for the 3rd which was to finish unmasking them to me. This one, who was more sincere and less dull than the others, made his confession, and delighted me; and, being sufficiently instructed, he wished to be carried to the chapel, to make his first communion there. It is not the custom of the savages to kneel; they squat upon their heels. This one while at the altar-rails, exhausted as he was, remained in an admirable christian posture, until I turned around and made him a sign to sit down, for I feared that he would be overcome by weakness.

During his illness, which lasted only 8 days it is impossible to describe how he edified us by his patience. He had the missionary called almost every moment. This was in the hottest season when those stinging flies that are called mosquitoes, Midges, and gnats are at their worst. When he was told that he should have remained in his cabin, instead of exposing himself outside to those unbearable insects, he gently replied that he had neither strength nor courage to perform any other penance. *Tanc tché tchichikamaswianc egou*, "How then can I pay for myself?" I can never forget these words. The time was drawing near, and on returning from the cemetery where I had just buried the little scrofulous child whom I have already mentioned, I was summoned on behalf of the sick man, who ceased not to confess. I saw that he could not last long, and I administered the holy oils. "Ah, my father,"

crois de la mort des predestinez. Sentant bien ce que la religion naissante perdoit a la mort de *Mara-tchikatik* qui veut dire le *méchant front*, c'est ainsi que s'appelloit mal, ce chef, je ne fis que mouiller de mes larmes mon rituel pendant les obseques, et dans l'amertume de nos coeurs nous ne pumes absolument chanter ni latin ni sauvage, tous les françois pleurant eux memes à la vuë seule du mauzoléé qu'on lui avoit dresé. L'autel tendu de noir plusieurs flambeaux allumez, sur un beau drap mortuaire le sabre et le fusil du defunct en sautoir, son habit de chef couronnant le tout firent impression sur l'esprit de ceux qui croyoient que l'homme mouroit tout entier.

Je m'imaginois que Dieu etoit content de cette victime mais il en manquoit d'adultes encore 24. Afin de vous epargner, Mon R P l'ennuy d'un long detail qui tout edifiant qu'il pourroit etre sans figures m'ennuyeroit moy même, j'aurai l'honneur de vous dire en abbregé qu'apeine durant 3 semaines un seul jour et une seule nuit, le missionnaire eut le tems de se reconnoitre. Presque toujours revetu de son surplis, le crucifix et les ftes huiles a la main, son breviaire sous le bras du reste sans difficulté de faire produire en montagnez les actes ordinaires Les françois, sans soulagement, ne pensant plus alors qu'à leur propre peur. une partie du jour au confessional, n'interrompant presque jamais ni les catechismes a midy, ni la priere du soir pour la consolation des survivants le pere vivoit en verité de la craintive ferveur de ses neophites. Chaque jour avoit un enterrement et plusieurs moribonds presque abandonnez ensorte que le matin sonnant les clas de

he said to the missionary, "how happy I am to die thus! Say some masses for me after I am dead, and that is all I need, for I owe nothing to any one." Then during the recommendation of the soul, looking confidently at the crucifix, and pronouncing aloud the holy names of Jesus, Mary, and Joseph, he died, as I consider, the death of the predestined. Fully realizing that the nascent faith would lose by the death of *Maratchikatik*,—which means *méchant front* ["evil countenance"]; thus was the chief miscalled,—I did nothing but water the ritual with my tears during the obsequies. Indeed, in the bitterness of our hearts we absolutely could sing neither in latin nor in the savage tongue; for all the french themselves wept at the very sight of the mausoleum that had been erected for him. The altar was draped in black; many tapers were lighted; on a handsome pall the sword and gun of the deceased were laid crosswise,—the coat that he had worn as chief, crowning the whole. These rites produced an impression on the minds of those who believed that the man was utterly dead.

I imagined that God would be content with this victim, but 24 others were also needed. To spare you, My Reverend Father, the tediousness of protracted details,—which, however edifying they might be without figures, would be wearying to myself also,—I shall have the honor of telling you in a few words that for 3 weeks the missionary had barely a single day or night to look about him; he was nearly always vested with his surplice, having the crucifix and the holy oils in his hands, his breviary under his arm,—and, moreover, finding no difficulty in getting the usual acts recited in the montagnais language. The french, being without

l'un, car il falloit etre bedeau comme de tous les métiers, on m'appelloit ou pour un expirant ou pour quelqu'autre qui souhaittoit qu'on l'aidast a prier. L'embarras le plus effrayant etoit de voir malades des adultes qui n'etoient point encore baptisez. Entre autres un certain Nekoubaiïste de ces gens endurcis et de la race du fugitif caïn, m'embarrassoit le plus. Une pleurisie et une indigestion compliquees le mettoient aux derniers abois je me pressois de l'instruire des principaux mysteres, lors que, me cachant d'un coté son indigestion il me presra de le saigner, je le fis et dans l'operation je le cru expirant une sueur froide qui lui decouloit du front me paru comme les derniers symptomes, ne sachant plus que faire j'allai lui chercher une prise de teriaque pour le faire revenir et le baptiser ensuite. Toute sa famille sortit de la cabane, je m'aperçu qu'ils alloient le jongler; Ils obéïrent aux defenses qu'on leur en fit, rentrerent et furent témoins eux-mêmes de la prompte opération de la medecine qui remit sur pied des le lendemain le malade. De grand matin entrant chez lui lorsqu'ils dormoient encore, le chef de la bande se leva presque tout nu en criant Voila qu'entre celui qui a operé ce que nous admirons. Tous s'étant accroupis sans trop de vergogne comme des singes sur leur sapin prirennent leurs pipes en chargent une pour le malade guery, me remercient. Du premier compliment on prit occasion de leur faire entendre que le maitre de la vie et de la mort etoit ce seul et grand Dieu createur qu'adorent toutes les nations, à l'exception d'eux Que ce n'etoit point ni au médecin ni a ses remedes qu'ils devoient attribuer cette guerison mais a celui qui a tout fait

relief, thought only of their own fright. Spending a portion of the day in the confessional, hardly ever omitting the catechism at noon, or the evening prayer for the consolation of the survivors, the father's life was in truth animated by the timorous fervor of his neophytes. Every day had its funeral and saw many dying persons almost despaired of; so that, while tolling the knell of one in the morning,—for I had to act as beadle, as well as man of all trades,—I would be summoned to attend either some one about to expire, or another who desired to be helped to pray. The most frightful trouble was to see, among the sick, adults who had not yet been baptized. Among these, a certain man from Nekou-bau—one of those hardened people, and of the race of the fugitive cain—caused me most perplexity. An attack of pleurisy, complicated with indigestion, reduced him to the last extremity. I hastened to instruct him in the principal mysteries, when, concealing his indigestion from me, he urged me to bleed him. I did so, and thought that he would expire during the operation. A cold sweat pouring from his forehead seemed to me one of the last symptoms. Not knowing what to do, I went for a dose of theriac to revive him that I might afterward baptize him. The whole of his family went out of the cabin, and I saw that they were going to treat him by jugglery. When forbidden to do so, they obeyed; they reëntered, and were themselves witnesses of the prompt effect of the medicine, which enabled the sick man to get up the very next day. Early the following morning, I entered his cabin while they were still asleep. The chief of the band rose, in a state of almost complete nudity, and called

et qui par la leur faisant voir sa puissance leur montrait que la priere ne tuoit point, les hommes comme ils le prétendoient. Ces raisonnemens ne les frapperent point assez jusqu'au malade tous ne firent que de steriles promesses dont l'effet est encore a venir.

D'un autre cote, bien plus consolant il y avoit une famille entière de mistafins predestinez et dont l'aimable candeur attiroit davantage l'attention du missionnaire. Fallut les aller chercher a une lieue du village 5 ou 6 petits sauvages en chantant des cantiques me conduisirent a l'endroit. Là j'apperçu un jeune enfant d'environ onze ans qui s'en alloit mourant, je lui inculque sans peine nos mysteres me promettant bien de l'instruire a fond s'il en rechapoit. Il repondit succinctement a mes questions n'ajoutant qu'il ne scavoit pas, mais qu'il croyoit ce que je croyois moi-meme. ravi, je ne hezitai pas a l'ondoyer. une matrone que j'avois baptisée avec ses deux enfans a Noël et qui mit tellement en usage cette grace qu'elle se sacrifia et mourut genereusement au service des malades en question acourut apres nous se chargea de m'apporter l'enfant le lendemain vif ou mort, car alors il etoit nuit, pleuvoit, et les chemins tres difficiles. Le lendemain effectivement voyant de loin paroître sur les epaules de cette charitable chretienne l'enfant, j'y couru, elle s'en decharge Et comme si Dieu ne lui eut prolongé les quarts d'heure que pour me remercier, le jeune enfant me regarde fourrit leve les yeux aux ciel (je parle sans figure) expire ensorte qu'il n'eut jamais eu le tems d'etre même ondoyé, si malgré les raisons qu'on m'allega pour me retenir je ne l'etois pas

out: "Here enters he who has done what we admire." All squatted like monkeys on the fir-branches, without much shame; they took their pipes, filled one for the sick man who was cured, and thanked me. At the very first compliment, I seized the opportunity to make them understand that the master of life and death was the sole and great God, the creator, who is adored by all nations except by them; that the cure was to be attributed neither to the physician nor to his remedies, but to him who has made all, and who, by thus manifesting his power, showed them that prayer did not kill men, as they pretended. These arguments did not strike them with sufficient force; all, even to the sick man, made only barren promises, the effect whereof has yet to be seen.

Here, on the other hand, is something much more consoling. There was an entire family of truly predestined mistassins, whose lovable candor attracted the missionary's attention still more. It was necessary to go to seek them a league from the village; 5 or 6 little savages, singing hymns, guided me to the spot. There I saw a young child about eleven years old, who was dying. I taught him our mysteries without any trouble, promising myself to instruct him thoroughly if he recovered. He replied concisely to my questions, adding that he did not understand, but that he believed what I myself believed. I was delighted, and did not hesitate to baptize him privately. A matron whom I had baptized at Christmas, with her two children, and who made such use of the grace she had received that she sacrificed herself, and generously died in the service of the sick in question, hastened after us, and undertook to bring me the child on the following day, alive or

allé chercher la veille qui étoit le jour meme de la fete de mon patron *St. Pierre* [*crossed out in MS.*]. Quel agréable bouquet M R P. pour n'ajouter rien de plus!

Son aîné egé de 19 a 20 ans nous combla encore de plus pures delices je l'avois deja vu auparavant et instruit d'autant plus volontiers qu'il paroifsoit davantage affectionné a l'être. Jusque la pourtant le baptême lui avoit ete differé. Il tombe malade aussi, on le prepare tout de bon, voyant qu'il n'en reviendra pas on le baptise il est nommé Pierre Regis, je lui apporte aussitot apres le St viatique et durant que je lui fais faire son action de graces il rend a Dieu son ame épurée. Oncle, tantes, soeur frère il les avoit vu mourir chrétiens, il ne lui restoit plus que sa mere vielle veuve qui n'étoit point encore baptisée, les traits de zele qu'il fit paroître pour elle nous edifierent extremement, car, s'oubliant lui même il n'avoit autre chose a me recommander sinon d'avoir pitié de sa mere, de la baptiser vite de peur de surprise. 20 fois du moins il renouvela ces instances et il avoit raison car 3 jours apres son baptesme elle alla probablement rejoindre ses enfans qu'on appelloit icy la Ste famille. l'orage finit là; les autres malades en rappellerent

Certains se firent suer (sans leurs superstitions ordinaires) Ils font rougir au feu des cailloux qu'ils renferment tout brulans dans un petit cabanot d'écorce bien bouché. Alors tout nu le sueur s'y enferme s'assied sur du sapinage et de tems en tems, pour reveiller la chaleur il jette sur les pierres de l'eau froide, meme en boit, de la une extreme abondance de sueur l'inonde; mais comme il ne respire

dead; for it was then dark, rain was falling, and the roads were very difficult. In fact, on the following day I saw from afar the child, carried on the shoulders of that charitable christian woman. I ran to meet them; she laid down her burden, And, as if God had prolonged his last moments merely that he might thank me, the young child looked at me, smiled, lifted his eyes to heaven (I speak without metaphor), and expired. Thus he would never have had time to be baptized, even without the rites, had I not, in spite of the reasons alleged to hinder me, gone to him on the day before — which was the very day of the feast of my patron, *St. Peter* [*crossed out in MS.*]. What an agreeable gift for my name-day, My Reverend Father, to add nothing more!

The eldest son of the family, 19 or 20 years of age, also filled us with the purest delight. I had previously seen him, and had instructed him all the more willingly because he appeared to be more anxious for it. Until then, however, his baptism had been deferred. He also falls ill, and I prepare him in earnest. Seeing that he cannot recover, I baptize him, and name him Pierre Regis. I bring him the Holy viaticum immediately afterward; and, while I am making him say his act of thanksgiving, he gives up his purified soul to God. He had seen his uncle, his aunt, his sister, and his brother die christians; and there remained only his mother, an old widow, who was not yet baptized. The evidences of zeal that he displayed for her edified us exceedingly, because, forgetting himself, he had nothing else to recommend to me except to have pity on his mother, and to baptize her soon, for fear of accident. He repeated his entreaties at least 20 times,

aucun air nouveau je croirois qu'il reboit ses sueurs et se fait plus de mal que de bien, et il n'y a point de doute que cette maniere de suer avec ces cailloux ne leur desseche beaucoup et ne leur brulent la poitrine. On leur a enseigné une autre façon de prendre ce remede qui évacuant toutes les mauvaises humeurs les laisse s'évader au dehors *et* [*crossed out in MS.*] ne sauroit faire que beaucoup de bien. C'est de faire bouillir dans une grande chaudiere de petites branches d'épinette avec quelques autres herbes aromatiques parmi les quelles on met de ces arbrisseaux onctueux qu'on ne nomme icy poivriers que parce que leur fruit dont se fait la cire verte a effectivement, sinon la consistance et la dureté, du moins assez la ressemblance du poivre, on prepare une cuve ou l'on met d'abord une planche en travers pour servir de siege, puis en dehors on clouë aux cercles de la cuve 4 ou 5 petites perches pliantes dont le haut bout va aboutir a un moien cercle qu'on met à la hauteur du col de celui qu'on veut y aff[e]oir en sorte que sa tete passant dehors on a soin de bien couvrir le reste du corps a l'aide des perches qui ne servent qu'à soutenir les couvertures de peur quelles ne portent sur les epaules. Tout préparé ainsi on met d'avance la chaudiere bouillante dans le fond de la cuve et sous le siege, pour soutenir les pieds du *captif* ma^{de} [*i.e.*, malade—*A. E. J.*] on place sur la chaudiere un bout de planche crainte de la brulure. Le patient enveloppé seulement d'un linceuil se fourre doucement dans la surië avec un petit baton qui lui sert à remuer la medecine a mesure que la chaleur se rallentit on reste dans cet etat jusqu'a ce qu'on sente la sueur diminuer: puis reprenant vite une chemise

and he was right; for, 3 days after her baptism, she departed this life, probably to join her children, who were here called "the Holy family." The affliction ended there, and the other sick people recovered.

Some caused themselves to be sweated (without their usual superstitions). They heat stones red-hot in the fire, and place them in a small, well-closed bark hut. Then the person who is to be sweated, shuts himself up in it entirely naked, and sits down, on fir-branches; and from time to time, in order to increase the heat, he throws cold water on the stones, and also drinks some. This causes him to break out into a profuse perspiration; but, as he breathes no fresh air, I would think that he drinks his own sweat over and over again, and does himself more harm than good. Indeed, there is no doubt that this method of sweating themselves with stones has a very withering effect upon them, and parches their lungs. They have been taught another way of using that remedy, which, by ejecting the noxious humors, allows them to escape outside *and [crossed out in MS.]* can but do much good. It consists in boiling in a large kettle spruce-twigs with aromatic herbs, among which are placed some of those oily shrubs that are here called the "pepper-plant," because their fruit, from which green wax is obtained, has in fact, if not the consistency and hardness, at least the appearance of pepper. A tub is prepared, across which a board is laid to serve as a seat; then, on the outside, to the hoops of the tub are nailed 4 or 5 small sticks, and their pliant tops are tied to a medium-sized hoop. This hoop is placed as high as the neck of him who is to sit in the tub, so that his head is outside, and the remainder

chaude on s'en va reffuër dans de bonnes robbes de castor ou dans un bon lit bien baffiné, a qui le peut avoir. Cette maniere de forcer les sueurs est souveraine pour les lafsitudes, les rhumatismes, les enflures les maux de coté, les inquietudes, En un mot elle vaut plusieurs bains. je croirois que ce sont la les purifications legales de nos sauvages. Quoy qu'il en soit plusieurs de nos moribonds s'en servirent a propos et les françois des postes n'usent gueres d'autre remede.

Or, il est a remarquer que la barque fur la quelle on pretendoit que je m'en retournasse de Quebec n'arriva a Chek8timi qu'après les funerailles! vous le dirai-je, M R P ou je ne me compris plus, c'est que soit accablement ou chagrin, ou que Dieu n'eût preté a son ministre que pour ce tems la de se faire entendre en montagnez, il est vray de dire qu'incontinent apres la mortalité et dans l'interval de repos, il me fut comme impossible de parler juste quatre mots de suite de la même langue et je me semblay avoir oublié meme le peu que j'en scavois auparavant. Remarque au reste qui ne m'echappe que pour me faire refsouvenir qu'un ouvrier Evangelique doit tenter, si jose m'exprimer de la sorte, Dieu pour Dieu, osant beaucoup, entreprenant tout, ne se defiant memes pas trop de ses propres forces et ne redoutant rien tant dans l'oeuvre du Seigneur que la pusillanimité

Pour finir cette narration funèbre les sauvages attribuèrent cette espèce de contagion aux marchandises et quoy qu'on tachast de les detromper, neanmoins il y a quelque apparence qu'elles se ressentoient un peu de la peste de Marseille, puisqu'à

of the body is well covered by means of the sticks that hold up the blankets and prevent their resting on the shoulders. When everything is thus prepared, the boiling kettle is put in the tub under the seat. A piece of board is put upon the kettle, to support the *captive's* [patient's] feet and prevent their being burned. The patient, wrapped up only in a sheet, slips gently into the sweating-bath, with a small stick which he uses to stir up the medicine as the heat abates. He remains thus until he feels the perspiration diminish; then quickly putting on a warm shirt, he goes to sweat once more in good robes of beaver-skin, or in a good and well-warmed bed, when he has one. This method of producing perspiration is a sovereign remedy for languor, rheumatism, inflammation, pains in the side, and minor aches; in a word, it is worth many baths. I should consider these the legal purifications of our savages. At all events, several of them who were dying made use of it to advantage; and the french of the posts hardly ever have recourse to any other remedy.

Now, it is to be observed that the barque on which it was intended that I should return to Quebec arrived at Chekoutimi only after the funerals. Shall I tell you of it, My Reverend Father? Either I no longer understood myself, through despondency or grief, or God had permitted his minister to make himself understood in the montagnais language only for that time; but the truth is that, immediately after the mortality, and in the interval of rest, I was as if unable to speak four consecutive words of that language correctly; and I seemed even to have forgotten the little that I previously knew. Yet this remark escapes me solely as a reminder that a

la seule ouverture des ballots, le commis avec quelques-uns de ses domestiques eurent un prompt accez de fièvre et qu'il n'y eut gueres de sauvages malades que ceux qui venoient d'achepter des hardes. D'ailleurs certains estoient furieux a lier; une femme en delire me donna un foufflet qui, comme on dit, me fit voir cent chandelles; alors selon la coutume des sauvages on les attachoit sur leur lit les pieds et les mains à 4 pieux plantez en terre; n'ayant que quelques vomitifs et ne pouvant seul survenir a touf, je m'avisai d'en donner a certains qui vivent encore. La seule peur de mourir en tua surtout un manifestement. c'etoit un homme robuste et âgé d'environ 50 ans. la fievre ne lui prit qu'une heure avant fa mort. Il n'y eut qu'un homme et sa femme qui fuirent leur vrai bonheur, se retirant malgré mes instances dans leurs forets ou sans nul secours ils moururent. Les autres Idolatres par une extravagante superstition en s'en retournant, tiroient le bout du fusil en arriere comme pour intimider [ou] arreter la mort et l'empescher de les poursuivre, telle est certainement leur pensée.

N'étant donc plus occupé de ceux cy il fallut aller visiter a leur tour les Tad8ffaciens qui attendoient depuis longtems et qui revirent avec joye leur pere. Cette mision qui étoit autrefois de pres de trois mille hommes et gouvernée par 3 Jesuites mais que les differentes mortalites ont reduits à 25 familles au plus, n'a presque rien de sauvage. Toujours au bords de la mer, dans une agreable perspective, sur un beau *platon* [coteau] gazonné et semé de mille fleurs, de petits fruits naturels, au grand air à la

Gospel laborer must, if I may venture so to express myself, tempt God for God's sake,—daring much, undertaking everything, being not too distrustful of his own strength, and dreading nothing so much as pusillanimity in the Lord's work.

To conclude this funereal narration, the savages attributed this species of contagion to the goods; and, although we tried to undeceive them, there is nevertheless some probability that they were slightly contaminated by the plague of Marseilles.⁶ For, merely on opening the bales, the clerk and some of his servants were quickly attacked by fever; and there were hardly any savages ill, except those who came to buy the clothes. Moreover, some were so furious that they had to be tied. A woman in her delirium struck me a blow that made me "see a hundred candles," as the saying is. Then, according to the custom of the savages, they were tied on their beds, with their feet and hands bound to 4 stakes driven into the ground. As I had only a few emetics, and could not attend to all, I gave a portion of them to some persons who are still living. The fear of death, alone, evidently killed one, in especial. He was a robust and strong man, about 50 years of age. The fever attacked him only an hour before his death. Only one man and one woman fled from their true happiness, by withdrawing, in spite of my entreaties, into the woods, where they died without any assistance. The other Idolaters, through a ridiculous superstition, fired their guns backward while retiring, as if to intimidate or arrest death, and prevent it from pursuing them. Such is certainly their idea.

Being no longer busy with these people, it was

vuë des passans et des vaifseaux, les habitans habillez a la françoise mais assez grotesque et degoutante y sont un peu moins grossiers et plus rafinez que les autres Sauvages des terres. De vielles mesures de pierres dont les fondemens la cave le four et un pignon subsistent encore, nous montrent qu'il y avoit la une fort jolie Eglise et une tres commode maison. Cette chapelle estoit dediée sous le nom de Ste Croix acause de la veneration qu'avoient eu anciennement pour ce venerable signe de notre salut tous les Sauvages de la mer, ainsi que me le racontoit il n'y a encore que quelques mois une vielle femme de près de cent ans, Elevée par les peres Briet [Bruyas?—*A. E. J.*], et Albanel. La concefsion de ce terrain qui fut accordé aux Jésuites par la Reine mere en l'année [*blank in MS.*] se voit en parchemin dans les archives du Collège de Québec.

Il seroit à souhaiter [crossed out in MS.], et je ne désespère pas même que mon premier successeur ne porte la compagnie du Domaine a relever ce batiment d'environ 60 pieds; la pierre, l'ancien four a chaux se trouvant sur le lieu, Il seroit de la gloire du Roy et des interets de MM^{rs} les fermiers que cela fe fit. Le poste principal de sa Majesté se peut il passer d'une chapelle et d'une maison qui ne reviendroient pas ensemble a 1500 ls et par la n'attirerat on pas une infinité de sauvages montagnez du Nord et du Sud qui remplifant les greniers du père de famille, grossiroient sans doute les profits de la ferme sur le penchant de sa ruine et attireroient de plus en plus les benedictions du ciel sur notre auguste et pacifique monarque.

necessary to go to visit, in their turn, the people of Tadoussac, who had long awaited their father, and who were rejoiced to see him again. This mission—which formerly consisted of nearly three thousand men, and was directed by 3 Jesuits, but which has been reduced by various fatal diseases to 25 families at most—has nothing savage about it, situated as it is on the seashore, and with an agreeable prospect. It stands on a fine *plateau* [slope] clothed with turf, and covered with flowers and small wild fruits; it is in full sight of those who pass by, and of the ships. The inhabitants, dressed in the french fashion,—but rather grotesquely, and without taste,—are slightly less uncouth and more refined than the other Savages from the interior. Old ruined stone buildings, whereof the foundations, cellar, bake-house, and a gable still exist, show that a very neat Church and a very comfortable house once existed there. This chapel was dedicated under the name of Ste. Croix, on account of the reverence that all the Savages of the seacoast had for that venerable symbol of our salvation⁷—as was related to me, but a few months ago, by an aged woman nearly a hundred years old, Instructed by fathers Briet [Bruyas?—*A. E. J.*] and Albanel. The grant of land conceded to the Jesuits by the Queen mother in the year [*blank in MS.*]⁸ is still to be seen on parchment in the archives of the Quebec College.

It would be desirable [crossed out in MS.] I do not even despair that my successor will induce the company of the Domain to raise again this building,—which was about 60 feet long,—as the stone and an old lime-kiln are still on the spot. It would be to the glory of the King, and in the interest of

Après que la maison des peres, qui servoit aussi aux commis, fut brulée en leur absence, les françois traiteurs se batiront ailleurs sur le meme coteau mais au Nord-est d'un ruisseau profond et très frais qui separe le terrain des jesuites de celui de la ferme. c'est tantot sur ce verdoyant gazon dans les beaux tems, tantot dans ces cabannes que le missionnaire surpris de la memoire et de la docilité de ses jeunes plantes les catechisoit, leur apprenoit peu a peu les prieres generales les faisoit chanter et par de petits presents les encourageoit a se surpasser les uns les autres. Les plus agez se rangeoient aussi de leur coté. Ceux qui paroissoient distraits pouvoient s'attendre a etre interrogez des premiers et relevez charitablement dans la suite en cas de rechûte.

Le malheur etoit des lors comme encore aujourd'hui de n'avoir dans cette pretendue capitale du Saguené pour toute chapelle qu'une cabane d'écorce percée de tous cotez et ou faute d'ornemens il seroit impossible d'inspirer a ces sortes de chretiens naisans qui ne voyent tout que par des yeux charnels, ni idée de nos mysteres ni veneration pour la sainteté cachée qu'ils representent. Que d'ajustemens superflus, s'ecrioit on de tems en tems, que de meubles inutiles, que de soyeries d'étoffes condamnées aux tenebres en proye aux mites dans des coffres antiques qui, si on les ouvroit au corps adorable de J C qui doit etre apres tout l'éternelle récompense de notre generosité envers ses membres adouciroient par des linges sanctifiez la paille de la creche, et la dure croix de ce Sauveur qui nous attend. Ah que ne suis-je en pouvoir de la relever cette

Messieurs the farmers to do this. Can his Majesty's principal post dispense with a chapel and a house, which together would not cost 1,500 livres? And would they not attract thither an infinite number of montagnais savages from the North and from the South?—who, while filling the granaries of the father of the family, would doubtless swell the profits of the farming, which is on the verge of ruin; and call down, more and more, heaven's blessings upon our august and pacific monarch.

After the fathers' house, which was also used by the clerks, was destroyed by fire during their absence, the french traders built a house for themselves; it is on another site, on the same plateau, but to the Northeast of a deep and very cool brook which divides the jesuits' land from that of the farm. Here—sometimes on the green turf, in fine weather; sometimes in the cabins—the missionary, surprised at the memory and docility of his young plants, catechized them, gradually taught them the general prayers, made them sing, and by little presents encouraged them to surpass one another. The older ones also ranged themselves on their own side. Those who seemed inattentive might expect to be first questioned and to be charitably lifted up in the event of a fall.

The misfortune then, as now, was that in this pretended capital of the Saguené there was no other chapel than a bark cabin, open on all sides; in such a place it would be impossible, for lack of ornaments, to inspire these nascent christians—who see nothing except through the eyes of the body—with either an idea of our mysteries, or veneration for the hidden sanctity which they represent. “What

croix a Tadoufsac sur ses anciennes ruines, de lui donner un nouvel éclat et de la faire briller dans un santuaire nouveau Bientot par ces dehors elle se graverait dans des cœurs qui, tout sauvages qu'on les nomme ne sont pourtant pas éloignés du Royaume de Dieu.

En effet je vis ces bonnes gens si bien disposez au christianisme que je ne pus me dispenser de passer l'hiver avec eux. Ce fut a 8 lieux au-dessous de Tadoufsac vers l'Eskoumin que nous hyvernâmes; L'endroit se nomma Notre Dame-de bon desir. Là se firent jusqu'au printemps les exercices de la religion durant 5 mois. 120 adultes qu'on avoit ramassez composoient cette petite eglise edifiante. Avant le jour souvent se disoit la messe dans une mesure françoise et les sauvages s'y trouvoient regulierement. delà ils alloient sur le fond, c'est-à-dire à la chasse du Loup marin dans le fleuve St Laurent qui dans cet endroit la s'elargissant toujours vers le golfe a de large plus de 15 lieux.

Vous scavez M. R. P. que c'est a ce metier que ce font les huiles a bruler dans ce pays et a passer les peaux en Europe. souffrez que m'expliquant davantage j'entre dans un petit detail qui ne peut que vous delasser de trop d'occupations ennuyantes. Jusqu'apresent, du moins que je sache on n'a parlé de ce poisson qu'en passant. Quelques uns semblent le confondre avec le chien marin ou Requin ce qui est tres different. Le chien marin, il est vrai, a assez la figure du loup marin. Un nez plat et noir de gros yeux ronds et saillants des levres epaisses et grisâtres un museau oblong une gueule fendue

superfluous fittings!" some would exclaim, from time to time. "What useless furniture, what silks, what stuffs condemned to darkness, and a prey to the moths, in antique chests that, if opened to the adorable body of Jesus Christ,—who, after all, must be the eternal reward of our generosity toward his members,—would soften, by sanctified altar linen, the straw in the manger and the cruel cross of the Savior who awaits us!" Ah! why am I not in a position to erect again that cross at Tadoussac on its former ruins, to give it fresh brilliancy, and make it shine in a new sanctuary? By these externals it would soon deeply impress itself in hearts which, although we call them savage, are nevertheless not far from God's Kingdom.

In truth I found those good people so well disposed to christianity that I could not help passing the winter with them. We wintered 8 leagues below Tadoussac, near the Eskoumin; The place was named Notre Dame de bon desir. There, until spring, religious exercises were performed during 5 months. This small and edifying church consisted of 120 adults who had been gathered together. Mass was said before daylight in an old ruined french house; and the savages attended it regularly. From there they went to the hunting grounds—that is, to hunt Seals on the river St. Lawrence, which continues from that point widening as it descends to the gulf, and is there over 15 leagues in width.

You are aware, My Reverend Father, that this trade supplies the oil used for light in this country, and for dressing hides in Europe. Allow me, while giving still further explanation, to enter into some minor details which can but afford you diversion

jusqu'aux oreilles presque imperceptibles, des barbes comme un chat mais outre que le chien est plus guerrier et tres a craindre c'est qu'il a la peau toute dentelié de sorte que sechée elle ne sauroit servir qu'a pollir les ouvrages de sculpture de tour et de menuiserie cet animal n'a point d'autre chair qu'un espece de tendron ou cartilage semblable a une mamelle ce qui le fait appeller en montagnez *T8t8ch8még8*, le poison qui n'est que mamelle. En écrivant il me vient en pensée qu'on en pourroit faire de la colle forte comme de l'eturgon. Je n'en ai point vu manger aux Sauvages: au lieu que le loup marin moins racourci, moins rengorgé timide, toujours aux aguets, replongeant a la moindre allarme ne fait point de guerre aux navigateurs les fuit autant qu'il peut se contentant d'éplan et de quelques autres mediocres poisons, memes decertains vers qui se trouvent dans les goimons attachez aux roches ainsi qu'on a eu souvent l'occasion d'en faire la remarque. Sa peau qui se passe en maroquin mais qui a le grain moins fin ou qui sert a faire des souliers des habits Sauvages ou a couvrir des caffettes est couverte d'un poil assez ras et moucheté. Celui qu'ils apportent en naissant et qu'ils conservent durant qu'ils tetent est d'un blanc argenté sans aucune tache or a mesure que croît le petit il prend la teinture de sa mere, change, brunit, grisonne noircit et par mille differentes bigarrures veloutées represente un fond grisatre semé d'une admirable variété de representations. Il y a des loups marins de plusieurs sortes, toujours pourtant de la meme physionomie je crois que vous en avez vu deja une

amid your too numerous and tedious occupations. Hitherto, as far as I am aware, this fish has been spoken of only incidentally. Some seem to confound it with the dogfish or Shark, which is very different. It is true that the head of the dogfish somewhat resembles that of the seal: a flat and black nose; large, round, and projecting eyes; thick and grayish lips; an oblong muzzle, a mouth open to the ears, which are almost imperceptible; and whiskers like those of a cat. But, in addition to the fact that the dogfish is fiercer and greatly to be dreaded, it has a rough skin which, when dried, can be used only for polishing carvings, articles turned in a lathe, and joiner-work.⁹ The flesh of this animal consists solely of a sort of tendon, or cartilage, similar to the flesh of the breast, which has obtained for it the montagnais name *Toutouchoumégou*, "the fish that is nothing but breast." While writing this, it occurs to me that glue might be made from it, as from sturgeon. I have never seen the Savages eat it. On the other hand, the seal—less stunted, and with a longer neck; timid, always on the watch, and diving at the least alarm—does not attack sailors, avoids them as much as possible, and is content with smelt and other small fish—and even with certain worms that are found in the seaweed clinging to the rocks, as we have often had occasion to observe. Its skin, which when dressed is like morocco, but has not so fine a grain, and which is used for making Savage shoes and clothes, or for covering boxes, is coated with hair, very thick and spotted. That with which they are born, and which they retain while suckling, is of a silvery white, without any spots. As the little seal grows, it assumes the mother's color; it changes,

ample description avec *le* [un petit] tableau que j'envoyai autrefois a Monsieur Begon ce genereux et constant ami comme vous scavez de Notre Compagnie le quel durant les douze années qu'il fut Intendant en Canada, et digne heritier des vertus de feu monsieur son pere et de concert avec sa charitable Epouse a fait autant d'honneur au roy par son rare desinterressement par sa magnificence, ses aumones que de bien aux missionnaires, qui se feront toujours gloire de lui conserver avec le souvenir de ses bontés de son zele et de sa piété une bonne part a la recompense de leurs travaux apostoliques

Du reste les meres portent 10 mois. La denomination des lunes de 7bre et de juin parmi les gens de la mer le prouve, car tous nos astrologues sauvages qui ne comptent que par les lunes, n'ont tiré les noms differens des mois que des differentes operations des animaux terrestres ou aquatiques, aux quels ils sont accoutumez. Ce qui se trouve d'admirable c'est l'instinct de ces mères à retrouver et a distinguer, comme font les brebis, leurs petits emportez au loin sur des banes de glace par les vents ou la marée. Il est rare qu'elles en ayent plus d'un, a la fois mais il est certain qu'elles n'en ont jamais plus de deux. La *viande* [chair] du Loup marin est extrem^e noire grossiere et chargeante; c'est peut-estre l'animal le plus fourni de sang mais d'un sang noir épais et si chaud, que dans les froids extremes, il fume encore et se fait sentir des 15 ou 16 heures apres la mort de la bete qu'on ouvre. Les sauvages et les enfans courent au rivage aussi tot que quelque canot chargé aborde et partagent en paix, les ralingues les cote-

becoming browner, grayer, and blacker; and with a thousand different variegations of velvety shades, it presents a grayish background covered with an admirable variety of figures. There are seals of various kinds, all with the same features. I think you have already had an ample description of them with *the* [a little] picture that I once sent to Monsieur Began,—that generous and constant friend of Our Society, as you know,—who, during the twelve years while he was Intendant in Canada, a worthy heir to his late father's virtues, and in concert with his charitable Spouse, did as much honor to the king by his rare disinterestedness, by his munificence, by his alms, as he did good to the missionaries; and they will ever glory in giving him a good share in the reward of their apostolic labors, in remembrance of his kindness, his zeal, and his piety.

The female seals carry their young 10 months. The names of the moons of September and June, among the people of the coast, prove this; for all our savage astrologers, who count entirely by moons, have derived the various names of the months solely from the various actions of the land or aquatic animals to which they are accustomed. These mothers, like ewes, possess admirable instinct for finding and distinguishing their young, when these are carried far out on ice-floes by the winds or by the tide. They seldom have more than one at a birth, but it is certain that they never have more than two. The Seal's *meat* [flesh] is exceedingly black, coarse, and heavy. It is probably the animal best supplied with blood; but the latter is black, thick, and so warm that it smokes even in extremely cold weather; and it can be smelled 15 or 16 hours after the death

lettes, les pates les nageoires et la tete. Le coeur est le moins mauvais morceau, tout cela se met ou a la chaudiere ou a de petites broches de bois plantées devant le feu et se mange ensuite sans sel ni d'autref epices. On commence d'abord par écorcher la victime, puis on leve toute la graisse tout d'une piece. Le lard dont on fait l'huile e[s]t de 3 a 4 pouces quelquefois plus quelquefois moins. Ces graisses en certains endroits toutes rassemblées se jettent confusément dans le charnier, c'est a dire dans une espèce de pressoir ou peu a peu se liquéfiant elles fournissent des huiles plus onctueuses qui semblent meilleures pour la tannerie. Il est naturel que fondues et pourries au soleil elles sentent mauvais. Il n'en est pas ainsi de celles qui se font au feu dans de grandes chaudières. Elles sont moins epaîsses, plus claires, servent aux lampes et a la friture, ne sont ni si puantes ni si bonnes a passer, puis que le Tanneurs de france estiment davantage, dit-on, les huilles grossieres de marsouin. Celles cy dans des phyoles imitent assez la couleur d'une belle liqueur blancheatre ce sont les moins cuites et les moins propres pour les lampes mais les meilleurs pour des playes de feu dont elles adoucissent la vivacité. D'autres sont plus foncées plus rougeatres ce sont celles qui ont été plus au feu et ou les fondeurs ont fait cuire quelques galettes ou croccinolles qui ce me semble en attirent toute la crasse en un mot et sans mystere ces huiles se font ainsi que le syndoux a l'exception que l'huile se fermentant dans la barrique veut de bonnes futailles sans quoy elle transpire, s'evapore coule et force plus que toutes les autres liqueurs

of the animal when it is cut open. The savage women and children rush down to the beach, as soon as a laden canoe touches it, and peacefully divide the loins, ribs, feet, flippers, and head. The heart is the least objectionable part. The whole is boiled in a kettle, or is broiled on small wooden spits planted in front of the fire; and is afterward eaten without salt or other condiment. In the first place, the skin of the victim is removed, and all the blubber is taken off in one piece. The fat, from which the oil is procured, is from 3 to 4 inches thick—sometimes more, sometimes less. This blubber, being all collected in certain places, is thrown into a tub, that is, into a kind of press,—where it gradually liquefies and furnishes the most fatty oils, which seem the best for tanning. It is natural that, when liquefied and decomposed in the sun, they should smell bad. Such is not the case with those rendered in large kettles placed on the fire. These are not so thick, are clearer, and used in lamps and for frying, do not smell so bad, and are not so good for tanning; and the Tanners in France are said to prefer the coarser oils, obtained from the *marsouin* [white porpoise, or white whale]. The former oils, when placed in phials, greatly resemble in color a fine whitish liquor. They are the ones least boiled, and are least suitable for lamps; but are the best for burns, whose stinging pains they soothe. Others are darker and ruddier; these have been longer on the fire, and the persons who rendered them cooked therein cakes or crullers¹⁰—which, it seems to me, collect all the scum. In a word, and without any mystery, these oils are rendered like hog's lard,—except that, as the oil ferments in the cask, it needs good barreling; for

De quel tour d'elocation me serviray-je, Mⁿ. R. P., pour justifier que cette huile est excelente pour la friture? Je n'en sçais rien, il faudroit devenir poete pour le faire accroire, tout ce que je sçais, c'est que j'ay vu des françois assez delicats pour ne point citer des Sauvages toujours de bon appetit frire dans l'huile pure de loup marin leur poifson avec cette precaution pourtant qu'on fait d'abord bouillir dans la poêle cette huile, et qu'on y jette d'un peu loin et hors la maison crainte du feu environ une chopine d'eau froide a diverses reprises la quelle purifiant certainement l'huile lui ote tellement toute son odeur naturelle que le poifson frit n'en sent non plus rien que s'il avoit été cuit dans l'huile ordinaire.

Pardonnez moy cette grafse remarque qui en tout cas ne pourroit donner que du debit aux huiles du Domaine, et enrichir, puis que nous sommes redevables a tous, quelques pauvres traiteurs.

Afin d'assaisonner leur sagamité (mot par paranthèse, qui mal pris ne signifia jamais ce qu'on lui a prêté faute d'en entendre le sens) puisqu'il ne veut dire autre chose sinon l'eau ou le bouillon est chaud, *tchi sagamité*⁸. les sauvages gardent de cette huile bien rafsisé dans des siksé, ainsi s'appelle la vessie du Loup marin. Ces vessies font d'une assez plaisante figure. Soufflées elles ont un cou d'une extrême longueur, le milieu considérablement elargi est ovale et se termine par un bout recourbé et replié a peu pres comme un termomettre ou un alambique. Il en est qui tiennent jusqu'à 5 ou 6 pots, d'autres 10 ou 12 pour n'exagérer pas, car je n'ai jamais vu de ces monstrueux loups marins, qui ne quittent gueres le golphe St Laurent. Le lard de certains fait une



otherwise it exudes, evaporates, leaks, and forces its way out, more than any other liquid.

What figure of speech shall I make use of, My Reverend Father, to prove that this oil is excellent for frying? I know not. One would have to become a poet to make it believed. What I do know is that I have seen frenchmen who were rather squeamish,—to say nothing of the Savages, who always have a good appetite,—fry their fish in pure seal oil. They take the precaution, however, first to boil the oil in the frying-pan and to throw into it, from time to time,—from afar, and outside of the house, for fear of fire,—about a pint of cold water. This certainly purifies the oil, and so completely removes its natural odor that the fried fish no more smells of it than if cooked in ordinary oil.

Pardon my making this unctuous remark,—which, in any case, can only facilitate the sale of the oils of the Domain; and, since we are indebted to all, enrich some poor traders.

To season their sagamité (a word, by the way, which is not understood, and never had the signification given to it through a misconception of its sense; for it means nothing but “the water”—or “the broth—is hot,” *tchi sagamiteou*), the savages carefully keep this oil, when it has settled, in *wikwés*—this is the name of the Seal's bladder. These bladders are rather pleasing in shape. When blown out they have a very long neck, the middle of which is considerably enlarged, oval, and terminating in a curved end, bent back somewhat like a thermometer or an alembic. Some hold from 5 to 6 pots, others from 10 to 12, without exaggeration; for I have never seen those monstrous seals that never leave the gulf of

barrique d'huile mais icy d'ordinaire il en faut 3 ou 4 quelquefois jusqu'à 6 ou 7 pour la remplir.

Vous vous imaginez sans doute l'affreuse figure de ceux qui fondent ces *huiles* [graisses] parmi les graisses et les nuages epais d'une etoufante fumée; ce sont presque toujours les femmes qui preparent avec autant d'adrefse que de patience, et coupent en petits morceaux les lards que leurs maris font bouillir ensuite dans des chaudières, placées sur des fourneaux, car les seuls montagnez bien differens des autres nations, qui regardent comme esclaves leurs femmes, imitent dans leurs menages toute la manière françoise et la plus raisonnable qui est de s'aider de concert lun et l'autre tellement que l'homme se reserve toujours ce qu'il y a de plus penible pour lui, et laisse a sa femme et a ses enfans ce qu'il y a de moins fatigant jusqu'a se priver pour eux de son necefsaire dans des tems de disette; avec cette distinction toutefois qu'il est servi et mange toujours le premier En effet quoy que les Montagneses puissent en comparaison avec les Sauvageses étrangères être regardées comme des reines et souveraines elles ont une vraie deference pour leurs maris aufsi leurs maris les dedifsent ils rarement. le sort des projets, des entreprises des voyages des hyvernements est presque entre les mains de la menagère.

Je ne sçais ce qu'on doit le plus admirer ou des fatigues de ces bonnes gens ou des perils qu'ils courent sur le fleuve, ou de leur invincible courage; froids orages neiges glaces rien ne les empeschoit de s'exposer si au large que le plus souvent ils perdoient de vuë la terre; heureux, si survenant quelqu'un de

St. Lawrence. The blubber of one of these yields a barrellful of oil; but here, as a rule, 3 or 4, and sometimes 6 or 7, are required to fill one.

You no doubt imagine the horrible appearance of those who render these *oils* [fats] amid the grease and the dense clouds of suffocating smoke. In nearly every instance the women prepare, with as much skill as patience, and cut into small pieces, the blubber, which their husbands afterward try out in the kettles placed on furnaces; for the montagnais alone—very different from the other nations, who look upon their women as slaves—imitate in their households the french and more rational custom of mutually helping one another. To such an extent is this done that the man always reserves the more arduous task for himself, and leaves the less fatiguing to his wife and children, and even, in times of scarcity, deprives himself of what he needs—with this distinction, however, that he is always helped, and eats first. In truth, although the Montagnais women, as compared with the women of other Savage nations, may be looked upon as queens and sovereigns, they have true deference for their husbands; and consequently the latter seldom gainsay them. The choice of plans, of undertakings, of journeys, of winterings, lies in nearly every instance in the hands of the housewife.

I know not whether we should most admire the fatigues endured by these worthy people, the danger they run on the river, or their invincible courage. Cold, storms, snow, ice—nothing prevented them from exposing themselves so far out that, in most instances, they lost sight of land; they were fortunate if they escaped when any of those snow-storms arose

ces tourbillons de neige que nous appelons icy poudrerie, l'on pouvoit se sauver. Durant les 4 ans que j'ay hyverné avec eux, plusieurs engagez trop avant et arretez dans les glaces, aveuglez par la neige ne pouvant se débarasser se sont vus obliges de se mettre avec leurs canots sur quelque banc de glace et de se laifser emporter aux courants de l'eau. J'ay vu une jeune chrétienne aufsi intrepide que fervente dont la mort précoce a paru precieuse devant Dieu, revenir a pied du large de glace en glace jusqu'au port avec son mari en traissant leur canot, mais entre autres je ne puis oublier un jeune sauvage qui de grand matin s'étant embarqué pour cette chafse avec sa mere déjà agée se trouva insensiblement vers le soir a mi-rivière tout entouré de monceaux de glaces sans pouvoir absolument s'y faire pafsage. Qu'auroient-ils pu faire pour ranger terre en pleine nuit, leur canot brisé, se regardants livrez a une mort certaine tant a cause du froid violent qu'a cause d'un gros vent qui les pousoit hors de leur route; Ils tirent cependant plusieurs coups de fusil pour avertir par hazard. heureusement nos sauvages les entendirent, on leur repondit vite par un coup de boëte et plusieurs coups de fusil. Le missionnaire de toutes ses forces leur cria en tout cas de se recommander a Dieu par l'intercession du B Regis. a leur voix éloignée on comprit qu'ils perifsoient, qu'ils n'imploroient plus que le secours du Ciel et qu'ils etaient contrits de leurs pechez. Tous les affistants eurent ordre de se mettre sur le champ a genoux et de demander a Dieu la conservation de ces deux *pauvres* [*crossed out in MS.*] malheureux qui recurent l'absolution. Il se fit a l'instant un

that here we call *poudrerie* ["blizzards"]. During the 4 years while I wintered among them, many who had ventured too far were caught in the ice; being blinded by snow, and unable to extricate themselves, they were compelled to haul up their canoes on an ice-floe, and let themselves drift with the current. I saw a young christian woman—as intrepid as she was fervent, and whose early death seemed to have been precious in the sight of God—return on foot from afar out on the river, making her way to the shore from ice-floe to ice-floe with her husband, dragging their canoe with them. But, among others, I cannot forget a young savage who embarked, early in the morning, to go hunting with his mother, an aged woman; and who, at nightfall, without having perceived it, found himself in the middle of the river, completely surrounded by great masses of ice, through which it was absolutely impossible for him to make his way. What could they do to reach land, at night, with a broken canoe? They thought that they were destined to certain death—on account both of the excessive cold and of a strong wind which blew them out of their way. They however fired several gunshots, in the hope of attracting attention. Fortunately our savages heard them, and quickly replied by a shot from a petard and by several gunshots. The missionary called out to them, as loudly as he could, to commend themselves in any case to God through the intercession of the Blessed Regis. From their distant voices we understood that they were perishing; that they implored only Heaven's assistance, and that they repented their sins. All present were ordered to kneel at once, and ask God to save the two *poor* [*crossed out in MS.*] unfortunates,

petit éclairci ou chemin entre les glaces. a la lueur des feux qu'on avoit allumez sur les rochers quelques-uns de leurs proches se jetterent a la hate dans un canot et par une providence admirable tomberent juste en criant de part et d'autre sur les naufragans qu'ils ramenerent sain et sauf a notre-Dame de bon Desir, ou bien joyeux et pleins de reconnaissance ils se confeserent le lendemain, promettant bien au reste de n'y plus retourner si temerairement.

Un si bel etablissement auroit du toujours durer; la religion soutenant les interets des bourgeois commençoit a y fleurir; on avoit le loisir d'instruire les enfans, tandis que leurs peres étoient occupez a leur chafse et dans les mauvais temps on visitait ceux-cy: Chaque jour se faisoit la priere publique aux flambeaux et une instruction sans presque jamais y manquer. Les Dimanches et les fêtes, lors qu'ils n'avoient pas beaucoup réüfsi certains nombre de jours dans la semaine, on leur permettoit d'aller au loup marin afin de se dedomager apres la mefse et les vepres qu'on avancoit pour cela. Mais gens jaloux et ennuyez du mifionnaire dont ils se croyoient éclairez de trop pres et du quel ils auroient moins redouté la presence s'ils n'avoient eu rien a se reprocher, abusants de la credulité de leurf maitref, ont renversé cet edifice qui promettant une abondante moisson portoit ombrage a l'ennemi du salut des nations et qui n'avoit pas laissé que de couter bien des peines. Le prétexte d'en éloigner le mifionnaire fut que la derniere année on y fit peu d'huile et l'on allegua tres faufsement qu'on ne les occupoit jour et nuit que de la priere sans leur donner le tems de chafser; mais Dieu qui ne laifse rien d'impuni tot

who received absolution. At that moment a small passage or lane opened among the ice-floes. By the light of the fires that had been kindled upon the rocks, some of their kindred hurriedly threw themselves into a canoe, and through an admirable effect of providence, guided by cries uttered on both sides, they reached those who were about to be wrecked, and brought them in safety to *notre Dame de bon Desir*—where, full of joy and gratitude, they confessed themselves on the following day, and vowed never again to be so rash.

So fine an establishment should have lasted forever: religion, which supported the interests of the traders there, was beginning to flourish; we had leisure to instruct the children while their fathers were engaged in hunting; and we visited the latter in bad weather. Prayers were said publicly Every night, by torch-light, and instructions were given with hardly an interruption. On Sundays and holy days, when they had been unsuccessful on a certain number of days in the week, they were permitted as a compensation to go seal-hunting after mass and vespers, which were celebrated at an earlier hour on that account. But jealous people, weary of the missionary,—by whom they considered they were too closely watched, and whose presence they would have dreaded less had they had less occasion to reproach themselves,—abusing the credulity of their masters, frustrated the undertaking, which, as it promised an abundant harvest, gave umbrage to the enemy of the salvation of nations, who had not failed to cause much trouble. The pretext for having the missionary removed was, that but little oil had been obtained the previous year; and it was most falsely alleged

ou tard, a fait voir que la calomnie retomboit sur ses auteurs et que de la croire trop facilement c'est s'exposer son interet propre au contre coup car depuis les 4 ans que je m'en suis retiré il est inouy qu'on y ait fait, la meilleure année, plus de 3 à 4 barriques d'huile, au lieu qu'auparavant c'étoit des 48, 66 et des cent s'il on avoit bien voulu. Quand on en demande la raison aux sauvages ils repondent que ne se confessant qu'une fois l'année et ne voyant plus sur les rochers de prêtre, ils perdent coeur et n'osent plus aller chasser au large ou seulement se trouve le loup marin. De sorte donc qu'après maison recente et chapelle ruinées, il ne nous reste plus que le seul souvenir que J C a ete prêché servi et auroit du toujours etre glorifié dans ce poste delabré et méconnoissable; a de si tristes revers doit se preparer la d'avance tout missionnaire naissant.

C'étoit de *ce poste* [*crossed out in MS.*] qu'après la Toufsaint et au printems je me rendois aux Ilets de Jeremie a 30 lieües au Nord Est de Tadøffac vers la riviere des Bersiamites assez connuë dans nos cartes, laquelle est aussi large mais bien moins profonde que le Saguené. Depuis cet endroit jusqu'a LaBrador les habitans au fond montagnez s'appellent Papinachois du mot sauvage qui repond a leur carractere *Ni-papinach* je ris un peu *Pøpapinacheøets*, j'aiment a rire un peu. Effectivement ce sont d'aimables gens pour leur inalterable gayeté. Plut a Dieu qu'ils püssent communiquer de leur temperament a leurs intraitables voisins les Esquimaux qu'on n'aprivoisera jamais sans miracle parce qu'enfoncez dans leurs rochers naturellement creusez et impreunables ou ils

that they were kept at prayers day and night, and were not allowed time to hunt. But God—who never lets anything go unpunished, sooner or later—has made it evident that the calumny recoiled upon its authors; and that to believe it too readily exposes one's own interests to the counter-shock. For, during the 4 years that have elapsed since I withdrew from there, not more than 3 or 4 barrels of oil have been known to be obtained; while formerly there were 48, 66, and even one hundred, if desired. When we ask the savages the reason of this, they reply that, as they go to confession only once a year, and no longer see a priest on the rocks, they lose heart and do not venture to go far from the shore, where alone the seals are to be found. Accordingly, now that the house recently erected and the chapel are in ruins, there remains nothing save only the remembrance that Jesus Christ has been preached there, and should always have been glorified in that dilapidated and unrecognizable post. Every missionary, on beginning his labors, must prepare himself for such sad reverses.

From *this post* [*crossed out in MS.*] I proceeded, after All Saints' day and in the spring, to the Jeremie Islets, 30 leagues to the Northeast of Tadoussac, toward the Bersiamites river—a stream very well known on our maps, which is as wide as, but much shallower than, the Saguené. From that place to LaBrador, the inhabitants—who are, in reality, montagnais—are called Papinachois, from the savage word that describes their character: *Ni-papinach*, "I laugh a little;" *Poupapinachewets*, "I like to laugh a little." Indeed, they are lovable people, on account of their invariable gaiety. Would to God

ne respirent que par un petit soupirail qui leur sert également de fenetre et de porte toujours en defiance ils ne se laissent jamais approcher d'aucune nation fut-elle basque, car on ne doute presque plus que quelque basque pecheur naufragé sur ces côtes avec quelque Eve n'ait été leur infortuné Adam.

Or nos papinacheois que je regarde plus disposez au royaume de Dieu que leurs autres compatriotes éloignez, ont aux terminaisons pres des mots la meme langue que ceux de Chekxtimi, et tous ces differens idiomes approchent aussi un peu, hors l'accent, de l'algonkin Anciennement ils avoient une jolie chapelle située avec leur village dans une grande baye a 4 lieuës du nouvel etablissement des Ilets. Elle s'appelle encore aujourd'hui la baye des Papinacheois. Avertis du tems au quel je dois me rendre chez eux ils depechent un canot pour me venir chercher a Tadøffac sur la fin de la mission en cet endroit. Arrivé chez eux il est incroyable combien les hommes et les femmes avec leurs enfans s'empresent de se rassasier du pain de la parole divine. Plus ils importunent pour se faire instruire, plus ils donnent de consolation. Dans une pauvre cabane d'écorce fait a leur maniere percée exposée aux vents a la pluye, et dont le pavé n'est que de branches d'un sapin extremement entetant se font tous les exercices de la mission. J'ai deja eu l'honneur de mander a V. R. quel fruit il y auroit a esperer pour la religion et le domaine si le Roy leur accordoit un missionnaire resident qui attireroit plusieurs etrangers qui iroit voir a leur tour les françois employez a la Riviere Moysi, aux 7 Iles et leurs Sauvages. Ceux des Ilets sont bien instruits

that they could communicate their temper to their intractable neighbors, the Esquimaux, who will never be tamed, except through a miracle, because, ensconced in their naturally hollow and impregnable rocks,—where they breathe only through a small air-hole, which also serves them as a window and a door,—and ever suspicious, they never allow any person of any nation to approach, not even if he be a basque; for there is now hardly any doubt that some basque fisherman, shipwrecked on their shores with some Eve, has been their unfortunate Adam.

Now our papinacheois — whom I consider better disposed toward God's kingdom than are their other distant countrymen — have, excepting in the terminations of the words, the same language as the savages of Chekoutimi; and all these different idioms also resemble algonkin to some extent, except for the accent. Formerly they had a pretty chapel in their village, which is situated on a large bay, 4 leagues from the new establishment of the Islets. It is still called "the bay of the Papinacheois." As they have been notified of the time when I am to come to them, they send a canoe to get me at Tadoussac, when the mission at that place is ended. On arriving among them, it is incredible how the men and women, with their children, hasten to satisfy their hunger for the bread of the divine word. The more they importune for instruction, the more consolation do they give. All the exercises of the mission are performed in a poor bark cabin, made in their fashion,—open and exposed to every wind and to the rain; its floor consists of branches of fir, the odor of which causes giddiness. I have already had the honor of writing to Your Reverence the results that we might hope to

et se font un devoir de s'instruire les uns les autres et ceux le moins depaîsez voudroient bien l'être, mais en attendant conservent leurs superstitions. Cette ardeur qu'ils montrent pour la priere, sans qu'il y paroisse certainement ni crainte, ni interet ni hypocrisie, marque assez ce qu'avec la grace et de si bonnes inclinations l'on en pourroit faire.

A peine la messe a la quelle ils asistent avec un admirable respect et a genoux (ce qui leur est difficile) est elle finie que les hommes et les femmes a part oubliants leurs enfant et leur propre nourriture épient le moment que j'aye achevé mon actions de graces pour se faire instruire, apprendre leur catechisme et a chanter. Persuadez que ce n'est qu'un delafsement pour moy. J'ay eu la consolation d'en voir me boucher agréablement la porte de leur cabanne pour m'empescher d'en sortir et me forcer a leur faire repeter les prieres quinze fois dans une matinée jusqu'a ce que les François vinsent m'arracher. agreable violence, bon Dieu! *Mon R. P. [crossed out in MS.]*

Comme le sauvage ne s'occupe gueres que d'une chose a la fois ils apprennent et retiennent avec une facilité étonnante. Mais le sexe partout devot pour la memoire l'emporte. Les hommes ont un certain usage de la memoire artificiele. Un d'entre eux, pour apprendre en sa langue le *Veni Creator* se fit pour chaque couplet de petites figure sur une ecorce qui lui remettoit en idée ce que chaque strophe signifioit, j'observai par hazard dans sa bizarre écriture sur *l'hostem repellas longius* un espece de petit diabolotin qui le faisoit refsouvenir du verset: *Matchi-manit^â, &c.*, le mauvais esprit notre ennemi. Un

obtain for religion and for the domain, if the King granted them a resident missionary who would attract many strangers; these would, in turn, visit the french employed at the Moysi River, and at the 7 Islands, and their Savages. Those of the Islets are well taught, and make it their duty to instruct one another; while those who are the least depaganized would like to be also instructed, but meanwhile retain their superstitions. This ardor which they manifest for prayer—certainly without any fear, interest, or hypocrisy being apparent in it—sufficiently proves what, with grace and so good dispositions, might be expected from them.

Hardly is mass ended, at which they have assisted with admirable respect and on their knees (a difficult posture for them), when the men and women separately, forgetful of their children and of their food, watch the moment when I have finished my thanksgiving, that they may be instructed, and learn to say their catechism and to sing; for they are convinced that it is only a recreation for me. I have had the consolation of seeing some who pleasantly closed the door of their cabin, to prevent my going out and to make me hear them repeat their prayers, fifteen times in one morning, until the French came to tear me away. A pleasing violence, good God! *My Reverend Father* [~~crossed out in MS.~~].

As the savages occupy themselves with but one thing at a time, they learn and remember with astonishing facility. But the women, everywhere devout, have a better memory. The men make use, to a certain extent, of artificial aids to memory. One of them, in order to learn the *Veni Creator* in his language, made some small figures for himself on a

autre me surprit, l'année dernière. Avant de se confesser pour ses peccés, il se prépare, s'examine et à chacun de ses peccés il encoche un petit bois, de sorte que sur ce prétendu livre il ne hésita ni sur le nombre ni sur les circonstances qu'une seule fois en s'accusant depuis un an. à qui fréquente et aime ces espèces d'hommes tout en ce genre paroît spirituel. Je me demandois si c'étoit St Ignace qui lui avoit appris ce mystérieux secret.

Leur docilité n'est pas moins charmante, il y avoit plus de 10 ans qu'un de ces gens la avoit abandonné sa légitime femme et en avoit pris une autre dont il avoit des enfans; craignant à l'excès qu'on ne lui enlevât sa concubine encore payenne, il n'osoit presque paroître. D'ailleurs bon chasseur, on le menageoit le missionnaire de son côté pour l'obliger à reprendre sa légitime et renvoyer celle cy qui avoit tant d'envie d'être baptisée qu'elle scavoit toutes les prières les hymnes et le catechisme faisoit à ce malheureux mille protestations d'affection et de zèle. Sur ces entrefaites Dieu decida de l'affaire, car [cette double] la bonne vieille après s'être confessée meurt en peu de jours. Il n'y eut pénitence Canonique à la quelle ce criminel Sauvage anciennement instruit ne se soumit de bonne foy, ainsi qu'il fit publiquement à la porte de la chapelle sans parler des satisfactions secrètes. La femme, sans être encore sujette aux lois de l'Eglise vouloit subir les mêmes peines si l'on ne l'avoit pas fait retirer: on ne lui accorda que la consolation de se confesser avant son baptême, Elle le recut fondant de joye avec ses petits enfans et le mariage fut réhabilité. Ce trait que je n'explique qu'à demi est digne de remarque

piece of bark for each verse, which reminded him of the meaning of each strophe. I saw by accident in his curious writing, at the *hostem repellas longius*, a sort of little imp, which reminded him of the versicle: *Matchi-manitou*, etc., "the evil spirit, our enemy." Another astonished me last year. Before making his confession for easter, he prepared himself and examined his conscience; and at each of his sins he cut a notch on a small stick. By referring to this stick, which answered for a book, he hesitated but once with regard to the number of and the circumstances attending the sins committed during the year, of which he accused himself. Everything of that kind seems spiritual to him who associates with and loves men of that sort. I asked myself whether it were St. Ignatius who had taught him this mysterious secret.¹¹

Their docility is no less charming. One of these people had abandoned his lawful wife more than 10 years before, and had taken another, by whom he had children. Being exceedingly afraid that his concubine, who was still a pagan, would be taken from him, he hardly ventured to show himself. Moreover, as he was a good hunter, he was treated leniently. On his side, the missionary, in order to compel him to take back his lawful wife, and send away the other,—who was so anxious to be baptized that she learned all the prayers, the hymns, and the catechism,—gave this unfortunate man a thousand manifestations of affection and zeal. Meanwhile, God decided the matter; for [this double] the good old woman died, a few days after making her confession. There was no Canonical penance to which this guilty Savage, who had formerly been instructed, did not

dans un riche sauvage qui ne devant rien à personne, et comme ils disent, maître de son corps. Ainsi se comporta le plus a craindre de tous les papinacheois [qui ne chercha plus qu'a prevenir le pere par ses petits services]: juges des autres *qui ne sont point* [qu'on ne scauroit] inquiette [*MS. torn here*]

Je ne finirois jamais si je voulois parler des Montagnez de la mer, les quels on doit distinguer de ces coureurs mikmaks qui ne sachant ou donner de la tete vont gâter la plupart des misfions ou mandier du pain dans les cotes et a Quebec. On n'a eu que trop sujet de se repentir d'en avoir laïsé hyverner à Bon Desir.

Mais puis que je reviens a ce poste ruiné, que pour me consoler de sa perte, il fallut penser tout de bon a etablir celui de Chekstim. La providence m'avoit donné un commis aufsi pieux et fidelle qu'obligeant desinteressé et adroit. En un mot c'étoit le S^r Montandre des Grondines dont le nom la conduite et la probité ne vous sont point inconnus. Il commenca par regler judicieusement la boifson des sauvages, toujours ferme sans les choquer. Il arrangea mon petit menage. Il entreprit de faire ma chapelle, ou tandis que se chanteront les louanges de Dieu, ce genereux françois aura part. C'est le moindre tribut de reconnaissance que la religion lui doit. Quoy que cette Eglise, dedié sous les noms de St. fr. Xavier et du B Regis ne soit que de pieces sur pieces, elle a sa beauté. enduite de chaux, bien vitrée, une voute et un retable peints elle a presque tous ses meubles, j'ose dire toutes ses commodites. Fasse le Ciel qu'on en voye bientot une semblable a Tad8ffac et aux Ilets.

submit in good faith; and he publicly performed them all at the door of the chapel, in addition to the reparation he made in secret. The woman, although not yet subject to the laws of the Church, would have undergone the same penalties, had she not been obliged to retire; she was merely granted the consolation of confessing herself before her baptism. She received it with tears of joy, at the same time as her little children; and the marriage was rehabilitated. This action, which I only half explain, is worthy of remark in a rich savage who owed nothing to any one, and who, as the saying is, was master of his own body. Such was the behavior of him who was most to be dreaded among the papinacheois [and who thenceforward sought only to show attention to the father by little services]. You may judge of the others, *who are not*, [whom we cannot] disturb [*MS. torn here*].

I would never end, were I to speak of the Montagnais of the seacoast; and they must not be confounded with those mikmak runners who, not knowing which way to turn, spoil most of the missions, or beg their bread along the banks of the river and in Quebec. We had but too good a reason to repent having allowed some of them to winter at Bon Desir.

But, since I returned to this ruined post only to console myself for its loss, it was necessary to think in earnest about establishing that of Chekoutimi. Providence had given me a clerk as pious and faithful as he was obliging, disinterested, and skillful. In a word, he was the *Sieur Montandre des Grondines*, whose name, conduct, and probity are not unknown to you. He began by judiciously regulating the quantity of liquor to be allowed the savages,

Il ne manquoit plus qu'une maison au missionnaire proche son Eglise c'est ce qui, pour un etablissement solide, vient de se faire. Un grand nombre de sauvages residens acheveroit son bonheur, mais ni bled d'Inde ni poix &c. ne pouvant y venir a maturité, a cause des frequents nord-oist de quoy se soutiendrait un village. a la bonneheure si MM. du Domaine voulant regarnir de Castors leurs terres deja ruinées, faisoient la depense modique d'entretenir icy 3 mois tout au plus sous les yeux du françois les sauvages voisins afin de les empêcher de detruire tout a fait le castor d'ete dont le bas poil ne sert a rien. Le profit qu'on en retireroit l'hyver payeroit grafsement la dépense, qui ne consisteroit qu'a quelques barriques de bled d'inde, de poix et de grosse farine. je soutiens meme qu'au lieu de les rendre paresseux cela les rendroit d'autant plus agissans dans la bonne saison qu'ils sont meilleurs chafseurs, et qu'ils auroient été retenus plus long tems. On les occuperoit a faire des canots, d'autres ouvrages et a cultiver de petits champs de bled d'inde en lait. Scavoir apresent s'ils consentiroient eux-memes à ce projet.

Le meilleur expedient qu'on auroit pour etendre et perpetuer dans ces bois et ces montagnes la religion, ce seroit d'avoir un petit fond capable d'entretenir modiquement et a la sauvage quelques enfans les quels gardez durant un hyver par de bonnes vielles, sans d'ailleurs incommoder les françois du poste, succefsivement instruits iroient au printems faire part a leurs parens de leur doctrine; je ne parle qu'apres en avoir heureusement fait l'experience. Sachant de quoy vivent et s'habillent

and was ever firm without giving offense. He arranged my few articles of furniture; he undertook to put up my chapel; and this generous frenchman shall have a share in the prayers as long as God's praises are sung in it. This is the least tribute of gratitude that religion owes him. Although this Church, dedicated under the names of St. francis Xavier and the Blessed Regis, consists only of logs laid one upon another, it has its beauty. Plastered with mortar, well glazed, with painted ceiling and altar-screen, it possesses nearly all its furniture—and, I might say, every convenience. May Heaven grant that similar ones be seen before long at Tadoussac and at the Islets.

All that the missionary lacked was a dwelling near his Church; and this has just been built, as a permanent establishment.¹² A large number of resident savages would complete his happiness; but, as neither Indian corn nor peas, etc., can ripen here, owing to the prevalence of the northeast wind, on what could a village subsist? It would be well and good if the Gentlemen of the Domain, wishing to restock their already ruined lands with Beaver, would incur the slight expense of keeping the neighboring savages here for 3 months, at most, under the eyes of the french, in order to prevent their completely destroying the summer beaver, whose fur is worthless. The benefit that would be derived therefrom in winter would amply repay the expense—which would consist merely of a few barrels of indian corn, of peas, and of coarse flour. I even maintain that, instead of making them lazy, it would make them all the more active in the proper season, when they are better hunters and would have been longer

ces sortes de gens, il en couteroit peu pour en entretenir 5 ou 6 avec leurs gardiennes. Ce seroit même un avantage pour le poste, ces pauvres veuves passeroient des peaux, feroient des robes, des capots de castor des souliers sauvages les raquettes et rendroient a la maison les autres services dont il est difficile qu'elle se passe en hyver. C'etoit la au vrai la simple pensée d'un de mes predecesseurs, et c'est ce qui se pratique ailleurs, ainsi qu'on le voit dans quelques lettres edifiantes. Il ne s'agiroit point icy de batiments ni de seminaire. Nos sauvages qui portent avec eux leurs maisons se plaisent mieux sous leurs écorces et sur leur sapin que sous les lambris dorez et sur le duvet. Les Enfans renfermez s'ennuyeroit bientot, et leurs parens qui les idolatrent les sachants trop gesnez, les retireroient d'abord

Ce n'est pas qu'il ne se trouve parmi eux certains peres et meres raisonnables qui ne s'en rendent maitres et ne sachent avec fermeté s'en faire obéir ou s'en voir privez. J'en connois de ce carractere certaines familles entre les quelles le chef de Chek8timi et sa femme viennent tout recemment de nous donner un bel exemple. L'un et l'autre avoient élevé dans la piété 2 garçons qui [*MS. torn here; formaient?—A. E. J.*] l'espérance de la famille et dont l'aîné étoit marié et avoit un enfant. l'autre d'environ 12 ans et tout a fait aimable, une fille de 10 ans la consolation de sa mere et un autre de quelques mois, tous ces enfans, jusqu'au petit fils meurent ici coup sur coup en peu de temps. Quel desastre pour un sauvage! La femme qui aimoit tendrement mais en mere chretienne pleura chaque mort,

restrained. They would be kept occupied in making canoes and in other work, and in cultivating indian corn in the milk. The question is: would they themselves consent to this plan?

The best way of disseminating and perpetuating religion amid these forests and mountains would be to have a small fund, sufficient to support cheaply and in the savage manner some children who, after being kept for a winter by good old women,—without, moreover, troubling the french of the post,—and after being successively instructed, would go in the spring to teach their parents their doctrine. I speak only after having had a happy experience of it. Knowing how these people live and dress, I consider that it would cost but little to support 5 or 6, with their guardians. It would even be an advantage to the post; for these poor widows would dress the furs, make robes and coats of beaver-skins, and moccasins and snowshoes—and would perform other services in the house, with which it can with difficulty dispense in winter-time. This, in truth, is the simple idea of one of my predecessors; and it is practiced elsewhere, as may be seen in some *lettres edifiantes*.¹³ There would be no question here of buildings or of a seminary. Our savages, who carry their houses with them, are more content under their bark and fir-branches than they would be under gilt canopies and on down. The Children would soon be weary, if shut up in buildings; and their parents, who idolize them, would soon withdraw them when they found them too closely confined.

Not that there are not some reasonable fathers and mothers among them who master the children, and who can be firm in making themselves obeyed, or

neanmoins elle eut le courage de nous aider a chanter aux obseques. l'homme supportant de même ces coups redoublez fit paroître quelque tristesse mais tout le tribut de ses larmes fut de recommander a mes prieres ses enfans en m'ajoutant qu'il auroit tort de se plaindre de la conduite de Dieu a son egard puisqu'il étoit maître de nos vies. Il vient d'apprendre depuis peu que sa fille mariée a Tad8ffac se mouroit aussi, et a Noel son dernier enfant agé de 15 jours, qu'on m'apporta chez moy vers minuit me parut si bien mort que je me retirai après quelques paroles de consolation Il revint pourtant un quart d'heure apres de sa letargie ou plutot d'une espece d'yvrefse caufsée par une prise de Theriaque qu'on lui avoit donnée indiscretement pour le rhume. Toute mon inquietude en pareille occasion est que nos superstitieux vont dire que c'est infailliblement la prière qui a tué cette famille. Quoy qu'ils en puissent iongler c'est une recolte afsurée. L'aisné a été 3 mois malade, sans nous marquer le moindre signe d'ennuy. Son cadet que je destinois a etre un jour chef de la priere après de longues langueurs qui m'avoient obligé de lui *faire* [avancer] sa premiere communion, se fit rapporter icy de fort loin pour y recevoir enfin ses derniers sacremens forçant son pere et sa mere a marcher de nuit leur disant incessamment qu'il étoit tems de se hater. Effectivement le lendemain à mes yeux il expira en baisant tendrement et de lui meme un de ces crucifix dont v. R me fit présent pour eux l'automne dernière.

En voilà trop M R P. Il ne me reste plus qu'à vous communiquer un nouveau dessein qui ne sauroit venir que de Dieu, ce me semble, puis qu'il ne tend

when they are deprived of them. I know some families of this character; among others, the chief of Chekoutimi and his wife have quite recently given us a fine example. Both had reared in a pious manner 2 sons,— who were the hope of the family, and the elder of whom was married and had a child; while the other was 12 years old, and quite lovable,— a little daughter 10 years of age, her mother's consolation, and another, a few months old. All these children, even to the grandson, died one after the other within a short time. What a disaster for a savage! The woman, who loved tenderly, but as a christian mother, wept at each death; nevertheless, she had courage enough to help us in chanting at the obsequies. The man, who bore these successive blows in the same manner, manifested some sorrow; but the whole tribute of his tears consisted in recommending his children to my prayers,—adding that he would do wrong were he to complain of God's conduct toward him, since he is the master of our lives. He has just learned that his daughter, who was recently married at Tadoussac is also dying; and at Christmas his last child, 15 days old, who was brought to me about midnight, seemed to me so truly dead that I withdrew after a few consolatory words. A quarter of an hour afterward, however, it recovered from its lethargy—or, rather, from a species of intoxication, caused by a dose of Theriac that had been given it without discretion for a cold. My sole anxiety on this occasion is lest our superstitious ones may say that it is, beyond a doubt, prayer that has caused the deaths in this family. However they may juggle, it is a sure harvest. The eldest was ill for 3 months, without manifesting the

qu'à sa gloire, et qui m'occupe depuis long tems, ce seroit d'étendre notre mission plus loin; car enfin de se borner simplement a Chekotimi a Tadxfac et aux Ilets, c'est un petit objet; je m'apperçois d'ailleurs que les nouveaux etablissements qu'on a faits aux Mistafsins, et qu'on vient de faire pour la traite du lac St-Jean ont empesché et empescheront bien des Sauvages a demi chretiens de descendre ici desormais trouvant la plus que leur necefsaire; Je croirois qu'il seroit bon que V. R me permît d'aller a Labrador ou je scais qu'il y auroit bien du fruit a faire sans neanmoins abandonner cette misfion-cy, ou un nouveau miffionnaire, aidé de mes livres montagnez tiendroit ma place en s'instruifant tranquillement. J'en ecris a M^r Broäc ou a M. Charé, qui ne manqueront pas l'un ou l'autre d'en conferer avec vous, s'ils ont, comme je le crois, autant de zeles qu'on m'en a affuré, et dont je ne puis douter par les instances réitérées qu'ils m'ont fait jusqu'apresent de leur envoyer un extrait de mes prières Sauvages ce que je n'ai pu faire. Tous les voyageurs français m'ont protesté que j'aurois la de quoy m'exercer tant aupres des Sauvages que des employez soit canadiens, soit pescheurs maloüins, qui manquent souvent de secours spirituels. Ce ne seroit qu'un efsay d'abord et en tout cas le montagnez reviendrait soullager son collegue. Il est digne cet efsay de zeles que vous avez M R P pour la propagation de la foy. C'est aux inferieurs a proposer respectueufement, et aux superieurs plus eclairez a disposer. Peut etre que ces lumieres que je prens la liberte de vous donner pour la gloire de Dieu toucheront la tendresse de votre bon coeur. Si vous ne les suivez pas, je ne

least sign of impatience. His younger son,—whom I destined to be, some day, the chief of prayers,—after a long weakness which compelled me to *make* [hasten] his first communion, caused himself to be brought back here from a very great distance, to receive at last the sacraments of the dying; he compelled his father and mother to travel at night and without resting, saying to them that it was time to hurry. In fact, on the following day he expired before my eyes,—tenderly and of his own accord kissing one of the crucifixes that your Reverence gave me as a present for them last autumn.

This letter is too long, My Reverend Father. I have now but to communicate to you a new design—which, it seems to me, can come but from God since this tends only to his glory; and which has occupied my mind for some time. It is, to extend our mission still farther; for, in truth, to confine ourselves merely to Chekotimi, Tadousac, and the Islets is a small matter. I observe, moreover, that the new posts at the Mistassins—which have just been established for the lake St. John trade—have prevented and will prevent many Savages who are half christians from coming down here in future, as they will obtain there more than they need. I think that it would be a good thing if Your Reverence would permit me to go to Labrador, where I know that great results can be obtained—without, however, abandoning this mission, where a new missionary, with the assistance of my montagnais books, could take my place while quietly learning. I am writing about it to Monsieur Broäc or to Monsieur Charé, both of whom will not fail to confer with you on the subject if, as I believe, they are as zealous as I am assured they are. Indeed,

m'en allarmeray point. Je ne propose ce dessein que dans la crainte que j'ay depuis long tems qu'un seul sauvage adulte ou enfant de l'Abrador ne me reproche un jour son malheur eternel. Je ne pretens que satisfaire aux cris de ma conscience deja trop embarassée pour ne le pas assez être. Il ne s'agit que de mettre ici en ma place le premier jesuite venant de france. Dans les commencements nous nous aiderons l'un l'autre pour la langue; puis je m'embarquerai pour le Golfe et j'aurai l'honneur d'être la comme a Chekxtimi et partout ailleurs avec toute sorte de reconnaissance et de respect

de v. R

Le T. H. S^r

LAURE.

I cannot doubt it, by the repeated entreaties which they have hitherto made to me to send them an extract from my prayers in the Savage tongue; this I have been unable to do. All the french voyageurs have assured me that I would have plenty of employment, both among the Savages and among the employees,—whether canadians, or fishermen from St. Malo, who are often in need of spiritual assistance. At first, it would be only an experiment; and in any case the montagnais missionary would return to relieve his colleague. Such an experiment is worthy of the zeal which you, My Reverend Father, have displayed for the propagation of the faith. It is for the inferiors to respectfully propose, and for the more enlightened superiors to dispose. Perhaps this information, which I take the liberty of giving you for the glory of God, will touch the kindness of your good heart. Should you not adopt my views, I shall not be alarmed. I submit this project only through the fear that I have long felt that a single savage, either adult or child, of l'Abrador might one day reproach me with his eternal unhappiness. I wish merely to still the clamors of my conscience, which is already too embarrassed to allow of its being more so. All that need be done is to put in my place the first jesuit who may come from france. At the beginning, we shall help one another as regards the language; then I shall embark for the Gulf, and I shall have the honor to be there, as at Chekoutimi and everywhere else, with all gratitude and respect,

your Reverence's

Very Humble Servant,

LAURE.¹⁴

CCIII—CCV

THREE LETTERS, 1730, 1734, 1735

- CCIII.—Lettre du Père le Petit, Missionnaire, au Père d'Avaugour, Procureur des Missions de l'Amérique Septentrionale. À la Nouvelle Orléans, le 12 Juillet, 1730
- CCIV.—Lettre du p^e Nau, missionnaire du Canada, au R. p. Richard, provincial de la province de Guyenne, à Bourdeaux. A Quebec, 20 Octobre, 1734
- CCV.—Lettre du révérend pere Aulneau, missionnaire Jesuite, écrite du canada au R. P. Faye de la meme Compagnie. De Quebeck, 25 Avril, 1735
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SOURCES: We obtain Doc. CCIII. from *Lettres édifiantes*, t. vii., pp. 1-59; the translation, we take from Kip's *Early Jesuit Missions in North America*, with a few emendations to secure accuracy. In publishing Docs. CCIV. and CCV., we follow apographs in the archives of St. Mary's College, Montreal; for our translation of these two documents, we follow in the main an English version by Father A. E. Jones.

Lettre du Père le Petit, Missionnaire, au Père
d'Avaugour, Procureur des Missions de
l'Amérique Septentrionale.

A la NOUVELLE ORLÉANS,
le 12 Juillet 1730.

MON RÉVÉREND PÈRE
Le paix de N. S.

Vous n'avez pu ignorer le triste évènement qui a désolé cette partie de la Colonie Française établie aux *Natchez*, sur la droite du fleuve de Mississipi, à cent vingt lieues de son embouchure. Deux de nos Missionnaires, occupés à la conversion des Sauvages, ont été compris dans le massacre presque général que cette Nation barbare a fait des Français, dans le temps même qu'on n'avait nulle raison de se défier de sa perfidie. Une si grande perte que vient de faire cette Mission naissante, sera long-temps l'objet de nos plus vifs regrets.

Comme vous n'avez pu savoir, que d'une manière confuse, les suites d'une si noire trahison, je vais vous en développer toutes les circonstances; mais auparavant je crois devoir vous faire connaître le caractère de ces perfides Sauvages appelés *Natchez*. Quand je vous aurai décrit la Religion, les mœurs, et les coutumes de ces barbares, je viendrai à l'histoire du tragique évènement dont j'ai dessein de vous entretenir, et je vous en raconterai toutes les

Letter from Father le Petit, Missionary, to
Father d'Avaugour, Procurator of the
Missions in North America.

At NEW ORLEANS,
the 12th of July, 1730.

MY REVEREND FATHER,
The peace of Our Lord.

You cannot be ignorant of the sad event which has desolated that part of the French Colony established at *Natchez*, on the right bank of the Mississippi river, at the distance of a hundred and twenty leagues from its mouth. Two of our Missionaries who were engaged in the conversion of the Savages, have been included in the almost general massacre which this barbarous Nation made of the French, at a time too when they had not the least reason to suspect their perfidy. A loss so great as this infant Mission has sustained, will continue for a long time to excite^{us} our deepest regrets.

As you could only have learned in a confused manner the events of this dark treachery, I will endeavor to relate to you all the circumstances; but first I think that it would be best to make you acquainted with the character of these perfidious Savages, called the *Natchez*. When I have described to you the Religion, the manners, and the customs of these barbarians, I will proceed to the history of the tragical event which I design to narrate, and

particularités dans un détail, dont je m'assure que vous n'avez eu nulle connaissance.

Cette Nation de Sauvages habite un des plus beaux et des plus fertiles climats de l'Univers: ce sont les seuls de ce continent-là qui paraissent avoir un culte réglé: leur Religion, en certains points, approche assez de celle des anciens Romains: ils ont un Temple rempli d'Idoles: ces Idoles sont différentes figures d'hommes et d'animaux, pour lesquels ils ont la plus profonde vénération. La forme de leur Temple ressemble à un four de terre qui aurait cent pieds de circonférence: on y entre par une petite porte haute de quatre pieds, et qui n'en a que trois de largeur: on n'y voit pas de fenêtre. La voûte de l'édifice est couverte de trois rangs de nattes posées les unes sur les autres, afin d'empêcher que les pluies ne dégradent la maçonnerie. Par-dessus et en-dehors sont trois figures d'aigles de bois peints en rouge, en jaune et en blanc. Au-devant de la porte est une espèce d'appentis avec une contre-porte, où le Gardien du Temple est logé; tout autour règne une enceinte de palissade, sur laquelle on voit exposés les crânes de toutes les têtes que leurs Guerriers ont rapportées des combats qu'ils ont livrés aux ennemis de leur Nation.

Dans l'intérieur du Temple, il y a des tablettes posées à certaine distance les unes sur les autres; on y a placé des paniers de cannes de figure ovale, où sont renfermés les ossemens de leurs anciens Chefs, et à côté ceux des victimes qui se sont fait étrangler pour suivre leurs maîtres dans l'autre monde. Une autre tablette séparée porte plusieurs corbeilles bien

will in detail recount all those circumstances, of which I am certain you have hitherto had no knowledge.

This Nation of Savages inhabits one of the most beautiful and fertile countries in the World, and is the only one on this continent which appears to have any regular worship. Their Religion in certain points is very similar to that of the ancient Romans. They have a Temple filled with Idols, which are different figures of men and of animals, and for which they have the most profound veneration. Their Temple in shape resembles an earthen oven, a hundred feet in circumference. They enter it by a little door about four feet high, and not more than three in breadth. No window is to be seen there. The arched roof of the edifice is covered with three rows of mats, placed one upon the other, to prevent the rain from injuring the masonry. Above on the outside are three figures of eagles made of wood, and painted red, yellow, and white. Before the door is a kind of shed with folding-doors, where the Guardian of the Temple is lodged; all around it runs a circle of palisades, on which are seen exposed the skulls of all the heads which their Warriors had brought back from the battles in which they had been engaged with the enemies of their Nation.

In the interior of the Temple are some shelves arranged at a certain distance from each other, on which are placed cane baskets of an oval shape, and in these are enclosed the bones of their ancient Chiefs, while by their side are those of their victims who had caused themselves to be strangled, to follow their masters into the other world. Another

peintes, où se conservent leurs Idoles: ce sont des figures d'hommes et de femmes faites de pierres et de terre cuite, des têtes et des queues de serpens extraordinaires, des hiboux empaillés, des morceaux de cristaux, et des mâchoires de grands poissons. Il y avait en l'année 1699 une bouteille et une patte de verre qu'ils gardaient précieusement.

Ils ont soin d'entretenir dans ce Temple un feu perpétuel, et leur attention est d'empêcher qu'il ne flambe: ils ne se servent pour cela que de bois sec de noyer ou de chêne. Les anciens sont obligés de porter, chacun à son tour, une grosse bûche dans l'enceinte de la palissade. Le nombre des Gardiens du Temple est fixé, et ils servent par quartier. Celui qui est en exercice est comme en sentinelle sous l'appentis, d'où il examine si le feu n'est pas en danger de s'éteindre: il l'entretient avec deux ou trois grosses bûches, qui ne brûlent que par l'extrémité, et qui ne se mettent jamais l'une sur l'autre, pour éviter la flamme.

De toutes les femmes, il n'y a que les sœurs du grand Chef qui aient la liberté d'entrer dans le Temple: cette entrée est défendue à toutes les autres, aussi-bien qu'au menu peuple, lors même qu'ils apportent à manger aux mânes de leurs parens, dont les ossemens reposent dans le Temple. Les mets se donnent au Gardien, qui les porte à côté de la corbeille où sont les os du mort: cette cérémonie ne dure que pendant une lune. Les plats se mettent ensuite sur les palissades de l'enceinte, et sont abandonnés aux bêtes fauves.

Le Soleil est le principal objet de la vénération de

separate shelf supports many flat baskets very gorgeously painted, in which they preserve their Idols. These are figures of men and women made of stone or baked clay, the heads and the tails of extraordinary serpents, some stuffed owls, some pieces of crystal, and some jaw-bones of large fish. In the year 1699, they had there a bottle and the foot of a glass, which they guarded as very precious.

In this Temple they take care to keep up a perpetual fire, and they are very particular to prevent its ever blazing; they do not use anything for it but dry wood of the walnut or oak. The old men are obliged to carry, each one in his turn, a large log of wood into the enclosure of the palisade. The number of the Guardians of the Temple is fixed, and they serve by the quarter. He who is on duty is placed like a sentinel under the shed, from whence he examines whether the fire is not in danger of going out. He feeds it with two or three large logs, which do not burn except at the extremity, and which they never place one on the other, for fear of their getting into a blaze.

Of the women, the sisters of the great Chief alone have liberty to enter within the Temple. The entrance is forbidden to all the others, as well as to the common people, even when they carry something there to feast to the memory of their relatives, whose bones repose in the Temple. They give the dishes to the Guardian, who carries them to the side of the basket in which are the bones of the dead; this ceremony lasts only during one moon. The dishes are afterward placed on the palisades which surround the Temple, and are abandoned to the fallow-deer.

ces peuples: comme ils ne conçoivent rien qui soit au-dessus de cet astre, rien aussi ne leur paraît plus digne de leurs hommages; et c'est par la même raison que le grand Chef de cette Nation, qui ne connaît rien sur la terre au-dessus de soi-même, prend la qualité de frère du Soleil: la crédulité des peuples le maintient dans l'autorité despotique qu'il se donne. Pour mieux les y entretenir, on élève une butte de terre rapportée, sur laquelle on bâtit sa cabane, qui est de même construction que le Temple: la porte est exposée au Levant. Tous les matins, le grand Chef honore de sa présence le lever de son frère aîné, et le salue de plusieurs hurlemens dès qu'il paraît sur l'horizon; ensuite il donne ordre qu'on allume son calumet, et il lui fait une offrande des trois premières gorgées qu'il tire; puis élevant les mains au-dessus de la tête, et se tournant de l'Orient à l'Occident, il lui enseigne la route qu'il doit tenir dans sa course.

Il y a dans cette cabane plusieurs lits à gauche en entrant: mais sur la droite il n'y a que le lit du grand Chef, orné de différentes figures peintes. Ce lit ne consiste que dans une paillasse de cannes et de joncs fort durs, avec une bûche carrée qui lui sert de chevet. Au milieu de la cabane on voit une petite borne: personne ne doit approcher du lit qu'il n'ait fait le tour de la borne. Ceux qui entrent saluent par un hurlement, et avancent jusqu'au fond de la cabane, sans jeter les yeux du côté droit où est le Chef: ensuite on fait un nouveau salut, en élevant les bras au-dessus de la tête et hurlant trois fois. Si c'est une personne que le Chef considère, il répond

The Sun is the principal object of veneration to these people; as they cannot conceive of anything which can be above this heavenly body, nothing else appears to them more worthy of their homage. It is for the same reason that the great Chief of this Nation, who knows nothing on the earth more dignified than himself, takes the title of brother of the Sun, and the credulity of the people maintains him in the despotic authority which he claims. To enable them better to converse together, they raise a mound of artificial soil, on which they build his cabin, which is of the same construction as the Temple. The door fronts the East, and every morning the great Chief honors by his presence the rising of his elder brother, and salutes him with many howlings as soon as he appears above the horizon. Then he gives orders that they shall light his calumet; he makes him an offering of the first three puffs which he draws; afterward raising his hand above his head, and turning from the East to the West, he shows him the direction which he must take in his course.

There are in this cabin a number of beds on the left hand at entering: but on the right is only the bed of the great Chief, ornamented with different painted figures. This bed consists of nothing but a mattress of canes and reeds, very hard, with a square log of wood, which serves for a pillow. In the middle of the cabin is seen a small stone, and no one should approach the bed until he has made a circuit of this stone. Those who enter salute by a howl, and advance even to the bottom of the cabin, without looking at the right side, where the Chief is. Then they give a new salute by raising their arms above the head, and howling three times. If it be

par un petit soupir, et lui fait signe de s'asseoir; on le remercie de sa politesse par un nouvel hurlement. A toutes les questions que fait le Chef, on hurle une fois avant que de lui répondre: et lorsqu'on prend congé de lui, on fait traîner un seul hurlement jusqu'à ce qu'on soit hors de sa présence.

Lorsque le grand Chef meurt, on démolit sa cabane; puis on élève une nouvelle butte où l'on bâtit la cabane de celui qui le remplace dans sa dignité, et qui ne loge jamais dans celle de son prédécesseur. Ce sont les anciens qui enseignent leurs Lois au reste du peuple: une des principales est d'avoir un souverain respect pour le grand Chef, comme étant frère du Soleil, et le maître du Temple; ils croient l'immortalité de l'ame; lorsqu'ils quittent ce monde, ils vont, disent-ils, en habiter un autre, pour y être récompensés ou punis. Les récompenses qu'ils se promettent consistent principalement dans la bonne chère, et le châtimement dans la privation de tout plaisir. Ainsi ils croient que ceux qui ont été fidèles observateurs de leurs lois, seront conduits dans une région de délices, où toutes sortes de viandes les plus exquises leur seront fournies en abondance; qu'ils y couleront des jours agréables et tranquilles au milieu des festins, des danses et des femmes, enfin qu'ils goûteront tous les plaisirs imaginables; qu'au contraire les infracteurs de leurs lois seront jetés sur des terres ingrates et toutes couvertes d'eau; qu'ils n'auront aucune sorte de grains, qu'ils seront exposés tout nus aux piquantes morsures des maringouins; que toutes les Nations leur feront la guerre; qu'ils ne mangeront

any one whom the Chief holds in consideration, he answers by a slight sigh and makes a sign to him to be seated. He thanks him for his politeness by a new howl. At every question which the Chief puts to him, he howls once before he answers, and when he takes his leave, he prolongs a single howl until he is out of his presence.

When the great Chief dies, they demolish his cabin, and then raise a new mound, on which they build the cabin of him who is to replace him in this dignity, for he never lodges in that of his predecessor. The old men prescribe the Laws for the rest of the people, and one of their principles is to have a sovereign respect for the great Chief, as being the brother of the Sun and the master of the Temple. They believe in the immortality of the soul, and when they leave this world they go, they say, to live in another, there to be recompensed or punished. The rewards to which they look forward, consist principally in feasting, and their chastisement in the privation of every pleasure. Thus they think that those who have been the faithful observers of their laws will be conducted into a region of pleasures, where all kinds of exquisite viands will be furnished them in abundance that their delightful and tranquil days will flow on in the midst of festivals, dances, and women; in short, they will revel in all imaginable pleasures. On the contrary, the violators of their laws will be cast upon lands unfruitful and entirely covered with water, where they will not have any kind of corn, but will be exposed entirely naked to the sharp bites of the mosquitoes, that all Nations will make war upon them, that they will never eat meat, and have no

jamais de viande, et qu'ils ne se nourriront que de la chair des crocodiles, de mauvais poissons, et de coquillages.

Ces peuples obéissent aveuglément aux moindres volontés du grand Chef: ils le regardent comme le maître absolu, non-seulement de leurs biens, mais encore de leur vie, et il n'y a pas un d'eux qui osât lui refuser sa tête lorsqu'il la demande. Quelques travaux qu'il leur ordonne, il leur est défendu d'en exiger aucun salaire. Les Français, qui ont souvent besoin de chasseurs ou de rameurs pour des voyages de long cours, ne s'adressent qu'au grand Chef. Celui-ci fournit tous les hommes qu'on souhaite, et reçoit le paiement sans en faire part à ces malheureux, à qui il n'est pas même permis de se plaindre. Un des principaux articles de leur Religion, sur-tout pour les domestiques du grand Chef, est d'honorer ses funérailles en mourant avec lui pour aller le servir dans l'autre monde; ces aveugles se soumettent volontiers à cette loi, dans la folle persuasion où ils sont, qu'à la suite de leur Chef, ils vont jouir du plus grand bonheur.

Pour se faire une idée de cette sanglante cérémonie, il faut savoir que, dès qu'il naît au grand Chef un héritier présomptif, chaque famille qui a un enfant à la mamelle doit lui en faire hommage. Parmi tous ces enfans on en choisit un certain nombre, qu'on destine au service du jeune Prince, et dès qu'ils ont l'âge compétent, on leur donne un emploi conforme à leurs talens: les uns passent leur vie ou à la chasse, ou à la pêche, pour le service de sa table; les autres sont employés à l'agriculture; d'autres ne servent

nourishment but the flesh of crocodiles, spoiled fish, and shell-fish.

These people blindly obey the least wish of their great Chief. They look upon him as absolute master, not only of their property but also of their lives, and not one of them would dare to refuse him his head, if he should demand it; for whatever labors he commands them to execute, they are forbidden to exact any wages. The French, who are often in need of hunters or of rowers for their long voyages, never apply to any one but the great Chief. He furnishes all the men they wish, and receives payment, without giving any part to those unfortunate individuals, who are not permitted even to complain. One of the principal articles of their Religion, and particularly for the servants of the great Chief, is that of honoring his funeral rites by dying with him, that they may go to serve him in the other world. In their blindness they willingly submit to this law, in the foolish belief that in the train of their Chief they will go to enjoy the greatest happiness.

To give an idea of this bloody ceremony, it is necessary to know that as soon as an heir presumptive has been born to the great Chief, each family that has an infant at the breast is obliged to pay him homage. From all these infants they choose a certain number whom they destine for the service of the young Prince, and as soon as they are of a competent age, they furnish them with employments suited to their talents. Some pass their lives in hunting, or in fishing, to furnish supplies for the table; others are employed in agriculture, while others serve to fill up his retinue. If he happen to die, all these servants sacrifice themselves with joy

qu'à lui faire cortège: s'il vient à mourir, tous ces domestiques s'immolent avec joie pour suivre leur cher maître. Ils prennent d'abord leurs plus beaux ajustemens, et se rendent dans la place qui est vis-à-vis le Temple, et où tout le peuple est assemblé; après avoir dansé et chanté assez long-temps, ils se passent au cou une corde de poil de bœuf avec un nœud coulant, et aussitôt les Ministres préposés à cette sorte d'exécution, viennent les étrangler, en leur recommandant d'aller rejoindre leur maître, et de reprendre dans l'autre monde des emplois encore plus honorables que ceux qu'ils occupaient en celui-ci.

Les principaux domestiques du grand Chef ayant été étranglés de la sorte, on décharne leurs os, surtout ceux des bras et des cuisses; on les laisse se dessécher pendant deux mois dans une espèce de tombeau, après quoi on les en retire pour les renfermer dans des corbeilles, et les placer dans le Temple à côté de ceux de leur maître. Pour ce qui est des autres domestiques, leurs parens les emportent chez eux, et les font enterrer avec leurs armes et leurs vêtemens.

Cette même cérémonie s'observe pareillement à la mort des frères et des sœurs du grand Chef. Les femmes se font toujours étrangler pour les suivre, à moins qu'elles n'aient des enfans à la mamelle; car alors elles continuent de vivre pour les allaiter. On en voit néanmoins plusieurs qui cherchent des nourrices, ou qui étranglent elles-mêmes leurs enfans, pour ne pas perdre le droit de s'immoler dans la place selon les cérémonies ordinaires, et ainsi que la loi l'ordonne.

to follow their dear master. They first put on all their finery, and repair to the place opposite to the Temple, where all the people are assembled. After having danced and sung a sufficiently long time, they pass around their neck a cord of buffalo hair with a running knot, and immediately the Ministers appointed for executions of this kind, come forward to strangle them, recommending them to go to rejoin their master, and render to him in the other world services even more honorable than those which had occupied them in this.

The principal servants of the great Chief having been strangled in this way, they strip the flesh off their bones, particularly those of their arms and thighs, and leave them to dry for two months, in a kind of tomb, after which they take them out to be shut up in the baskets which are placed in the Temple by the side of the bones of their master. As for the other servants, their relatives carry them home with them, and bury them with their arms and clothes.

The same ceremony is observed in like manner on the death of the brothers and sisters of the great Chief. The women are always strangled to follow the latter, except when they have infants at the breast, in which case they continue to live, for the purpose of nourishing them. And we often see many who endeavor to find nurses, or who themselves strangle their infants, so that they shall not lose the right of sacrificing themselves in the public place, according to the ordinary ceremonies, and as the law prescribes.

This Government is hereditary; it is not, however, the son of the reigning Chief who succeeds his father, but the son of his sister, or the first Princess

Ce Gouvernement est héréditaire; mais ce n'est pas le fils du Chef régnant qui succède à son père, c'est le fils de sa sœur ou de la première Princesse du sang. Cette politique est fondée sur la connaissance qu'ils ont du libertinage de leurs femmes. Ils ne sont pas sûrs, disent-ils, que les enfans de leurs femmes soient du sang Royal, au lieu que le fils de la sœur du grand Chef l'est du-moins du côté de la mère.

Les Princesses du sang n'épousent jamais que des hommes de famille obscure, et n'ont qu'un mari; mais elles ont la liberté de le congédier quand il leur plaît, et d'en choisir un autre parmi ceux de la Nation, pourvu qu'il n'y ait entr'eux aucune alliance. Si le mari se rend coupable d'infidélité, la Princesse lui fait casser la tête à l'instant: elle n'est point sujette à la même loi; car elle peut se donner autant d'Amans qu'elle veut, sans que le mari puisse y trouver à redire. Il se tient en présence de sa femme dans le plus grand respect; il ne mange point avec elle, et il la salue en hurlant, comme font ses domestiques. Le seul agrément qu'il ait, c'est d'être exempt de travail, et d'avoir toute autorité sur ceux qui servent la Princesse.

Autrefois-la Nation des *Natches* était considérable: elle comptait soixante Villages et huit cens Soleils ou Princes; maintenant elle est réduite à six petits Villages et à onze Soleils. Dans chacun de ces Villages il y a un Temple où le feu est toujours entretenu comme dans celui du grand Chef, auquel tous ces Chefs obéissent.

C'est le grand Chef qui nomme aux charges les plus considérables de l'Etat; tels sont les deux Chefs

of the blood. This policy is founded on the knowledge they have of the licentiousness of their women. They are not sure, they say, that the children of the chief's wife may be of the blood Royal, whereas the son of the sister of the great Chief must be, at least on the side of the mother.

The Princesses of the blood never espouse any but men of obscure family, and they have but one husband, but they have the right of dismissing him whenever it pleases them, and of choosing another among those of the Nation, provided he has not made any other alliance among them. If the husband has been guilty of infidelity, the Princess may have his head cut off in an instant; but she is not herself subject to the same law, for she may have as many Lovers as she pleases, without the husband having any power to complain. In the presence of his wife he acts with the most profound respect, never eats with her, and salutes her with howls, as is done by her servants. The only satisfaction he has is, that he is freed from the necessity of laboring, and has entire authority over those who serve the Princess.

In former times the Nation of the *Natchez* was very large. It counted sixty Villages and eight hundred Suns or Princes; now it is reduced to six little Villages and eleven Suns. In each of these Villages there is a Temple where the fire is always kept burning as in that of the great Chief, whom all the other Chiefs obey.

The great Chief nominates to the most important offices of the State; such are the two war-Chiefs, the two Masters of ceremony for the worship of the Temple, the two Officers who preside over the other

de guerre, les deux Maîtres de cérémonie pour le culte qui se rend dans le Temple, les deux Officiers qui président aux autres cérémonies qu'on doit observer, lorsque des étrangers viennent traiter de la paix; celui qui a inspection sur les ouvrages; quatre autres chargés d'ordonner les festins dont on régale publiquement la Nation, et les Etrangers qui viennent la visiter. Tous ces Ministres qui exécutent les volontés du grand Chef, sont respectés et obéis, comme il le serait lui-même, s'il donnait ses ordres.

Chaque année le peuple s'assemble pour ensemen-
cer un vaste champ de blé d'Inde, de fèves, de
citrouilles et de melons. On s'assemble de la même
manière pour faire la récolte: une grande cabane,
située dans une belle prairie, est destinée à conserver
les fruits de cette récolte. Chaque été, vers la fin de
Juillet, le peuple se rassemble par ordre du grand
Chef, pour assister au grand festin qui se donne.
Cette Fête dure trois jours et trois nuits; chacun y
contribue de ce qu'il peut y fournir; les uns apportent
du gibier, les autres du poisson, etc. Ce sont des
dances presque continuelles; le grand Chef et sa
sœur sont dans une loge élevée et couverte de feuil-
lages, d'où ils contemplent la joie de leurs sujets; les
Princes, les Princesses, et ceux qui, par leurs emplois,
ont un rang distingué, se tiennent assez près du
Chef, auquel ils marquent leur respect et leur
soumission par une infinité de cérémonies.

Le grand Chef et sa sœur font leur entrée dans le
lieu de l'assemblée sur un brancard porté par huit
des plus grands hommes: le Chef tient à la main un
grand sceptre orné de plumes peintes; tout le peuple
danse et chante autour de lui en témoignage de la

ceremonies which are observed when foreigners come to treat of peace, another who has the inspection of the public works, four others charged with the arrangement of the festivals with which they publicly entertain the Nation, and such Strangers as come to visit them. All these Ministers, who execute the will of the great Chief are treated with the same respect and obedience as if he personally gave the orders.

Each year the people assemble to plant one vast field with Indian corn, beans, pumpkins, and melons, and then again they collect in the same way to gather the harvest. A large cabin situated on a beautiful prairie is set apart to hold the fruits of this harvest. Once in the summer, toward the end of July, the people gather by order of the great Chief, to be present at a grand feast which he gives them. This Festival lasts for three days and three nights, and each one contributes what he can to furnish it; some bring game, others fish, etc. They have almost constant dances, while the great Chief and his sister are in an elevated lodge covered with boughs, from whence they can see the joy of their subjects. The Princes, the Princesses, and those who by their office are of distinguished rank, are arranged very near the Chief, to whom they show their respect and submission by an infinite variety of ceremonies.

The great Chief and his sister make their entrance in the place of the assembly on a litter borne by eight of their greatest men: the Chief holds in his hand a great scepter ornamented with painted plumes, and all the people dance and sing about him in testimony of the public joy. The last day of this Feast he causes all his subjects to approach, and

joie publique. Le dernier jour de cette Fête il fait approcher tous ses sujets et leur fait une longue harangue, par laquelle il les exhorte à remplir tous les devoirs de la Religion; il leur recommande sur toutes choses d'avoir une grande vénération pour les esprits qui résident dans le Temple, et de bien instruire leurs enfans. Si quelqu'un s'est signalé par quelque action de zèle, il en fait publiquement l'éloge. C'est ce qui arriva en l'année 1702. Le tonnerre étant tombé sur le Temple, et l'ayant réduit en cendres, sept ou huit femmes jetèrent leurs enfans au milieu des flammes pour apaiser le courroux du Ciel. Le grand Chef appela ces héroïnes, et donna de grandes louanges au courage avec lequel elles avaient fait le sacrifice de ce qui leur était le plus cher; il finit son panégyrique en exhortant les autres femmes à imiter un si bel exemple dans une semblable conjoncture.

Les pères de famille ne manquent point d'apporter au Temple les prémices des fruits, des grains et des légumes; il en est de même des présens qui se font à cette Nation; ils sont aussitôt offerts à la porte du Temple, où le gardien, après les avoir étalés et présentés aux esprits, les porte chez le grand Chef qui en fait la distribution ainsi qu'il le juge à propos, sans que personne témoigne le moindre mécontentement.

On n'ensemence aucune terre que les grains n'aient été présentés au Temple avec les cérémonies accoutumées. Dès que ces peuples approchent du Temple, ils lèvent les bras par respect, et poussent trois hurlemens, après quoi ils frottent leurs mains à terre, et se relèvent par trois fois avec autant de hurlemens

makes them a long harangue, in which he exhorts them to fulfill all their duties to Religion; he recommends them above all things to have a great veneration for the spirits who reside in the Temple, and carefully to instruct their children. If any one has distinguished himself by some act of zeal, he is then publicly praised. Such a case happened in the year 1702. The Temple having been struck by lightning and reduced to ashes, seven or eight women cast their infants into the midst of the flames to appease the wrath of Heaven. The great Chief called these heroines, and gave them great praises for the courage with which they had made the sacrifice of that which they held most dear; he finished his panegyric by exhorting the other women to imitate so beautiful an example in similar circumstances.

The fathers of families do not fail to carry to the Temple the first of their fruits, their corn and vegetables. It is the same even with presents which are made to this Nation; they are immediately offered at the gate of the Temple, when the guardian, after having displayed and presented them to the spirits, carries them to the house of the great Chief, who makes a distribution of them as he judges best, without any person testifying the least discontent.

They never plant their fields without having first presented the seed in the Temple with the accustomed ceremonies. As soon as these people approach the Temple, they raise their arms by way of respect, and utter three howls, after which they place their hands on the earth, and raise themselves again three times with as many reiterated howls. When any one has merely to pass before the Temple,

réitérés. Quand on ne fait que passer devant le Temple, on s'arrête simplement en le saluant les yeux baissés et les bras levés. Si un père ou une mère s'apercevait que son fils manquât à cette cérémonie, il serait puni sur-le-champ de quelques coups de bâtons.

Telles sont les cérémonies des Sauvages *Natches*, par rapport à la Religion. Celles de leurs mariages sont très-simples. Quand un jeune homme songe à se marier, il doit s'adresser au père de la fille, ou, à son défaut, au frère aîné: on convient du prix, qui se paie en pelletterie ou en marchandises. Qu'une fille ait mené une vie libertine, ils ne font nulle difficulté de la prendre, pour peu qu'ils croient qu'elle changera de conduite quand elle sera mariée. Du reste, ils ne s'embarrassent pas de quelle famille elle est, pourvu qu'elle leur plaise. Pour ce qui est des parens de la fille, leur unique attention est de s'informer si celui qui la demande est habile chasseur, bon guerrier ou excellent laboureur. Ces qualités diminuent le prix qu'on aurait droit d'exiger d'eux pour le mariage.

Quand les parties sont d'accord, le futur époux va à la chasse avec ses amis: et lorsqu'il a, ou en gibier, ou en poisson, suffisamment de quoi régaler les deux familles qui contractent alliance, on se rassemble chez les parens de la fille; on sert en particulier les nouveaux mariés, et ils mangent au même plat. Le repas étant fini, le nouveau marié fait fumer les parens de sa femme et ensuite ses propres parens, après quoi tous les conviés se retirent. Les nouveaux mariés restent ensemble jusqu'au lendemain, et alors le mari conduit sa femme chez son beau-père, et il

he only pauses to salute it by his downcast eyes and raised arms. If a father or mother see their son fail in the performance of this ceremony, they will punish him immediately with repeated blows of a stick.

Such are the ceremonies of the *Natchez* Savages with regard to their Religion. Those of marriage are very simple. When a young man thinks of marrying he has only to address himself to the father of the girl, or if she have none, to her eldest brother, and they agree on the price, which he pays in skins or merchandise. When a girl has even lived a licentious life, they make no difficulty in receiving her, if there is the least idea that she will change her conduct when she is married. Neither do they trouble themselves as to what family she belongs, provided that she pleases them. As to the relatives of the girl, their only care is to inform themselves whether he who asks her is an able hunter, a good warrior, and an excellent workman. These qualities diminish the price which they have a right to ask on the marriage.

When the parties have agreed, the future husband goes to the chase with his friends; and when he has sufficient either of game or of fish, to feast the two families who have contracted the alliance, they assemble at the house of the parents of the girl. They particularly serve the newly married pair, who eat from the same dish. The repast being ended, the bridegroom smokes the calumet toward the parents of his wife, and then toward his own parents, after which all the guests retire. The newly married people remain together until the next day, and then the husband conducts his wife to the residence of

y loge jusqu'à ce que la famille lui ait fait bâtir une cabane particulière. Pendant qu'on la construit, il passe toute la journée à la chasse pour fournir aux repas qu'il donne à ceux qui y travaillent.

Les lois permettent aux *Natches* d'avoir autant de femmes qu'ils veulent: cependant ceux du petit peuple n'en ont d'ordinaire qu'une ou deux. Les Chefs en ont davantage, parce qu'ayant le privilège de faire cultiver leurs champs par le peuple, sans lui donner de salaire, le nombre de leurs femmes ne leur est point à charge.

Le mariage de ces Chefs se fait avec moins de cérémonie; ils se contentent d'envoyer quérir le père de la fille qu'ils veulent épouser, et ils lui déclarent qu'ils la mettent au rang de leurs femmes. Dès-lors le mariage est fait; ils ne laissent pas néanmoins de faire un présent au père et à la mère. Quoiqu'ils aient plusieurs femmes, ils n'en gardent qu'une ou deux dans leurs cabanes; les autres restent chez leurs parens, où ils vont les voir lorsqu'il leur plaît.

Il y a de certains temps de la lune où les Sauvages n'habitent jamais avec leurs femmes. La jalousie a si peu d'entrée dans leurs cœurs, que plusieurs ne font nulle difficulté de prêter leurs femmes à leurs amis. Cette indifférence dans l'union conjugale vient de la liberté qu'ils ont d'en changer quand bon leur semble, pourvu néanmoins qu'elles ne leur aient point donné d'enfans: car, s'il en est né de leur mariage, il n'y a que la mort qui puisse les séparer.

Lorsque cette Nation fait un détachement pour la guerre, le Chef du parti plante deux espèces de mai

her father-in-law, where they live until the family has built for him a cabin of his own. While they are constructing it, he passes the whole day in the chase to furnish food, which he gives to those who are employed in this work.

The laws permit the *Natchez* to have as many wives as they choose, nevertheless the common people generally have but one or two. This however is not the case with the Chiefs, their number is greater, because having the right to oblige the people to cultivate their fields, without giving them any wages, the number of their wives is no expense to them.

The marriage of the Chiefs is made with less ceremony. They content themselves with sending to fetch the father of the girl whom they wish to espouse, and they declare to him that they will give her the rank of their wives. They do not fail however, as soon as the marriage is consummated, to make a present to the father and mother. Although they have many wives, they keep but one or two in their own cabins; the rest remain at the houses of their parents, where they go to see them when they wish.

At certain periods of the moon these Savages never live with their wives. Jealousy has so little place in their hearts, that many find no difficulty in lending their wives to their friends. This indifference to the conjugal union results from the liberty they have of changing when it seems good to them, provided however that their wives have never borne children to them, for if any have been born of the marriage, nothing but death can separate them.

When this Nation sends out a detachment for war,

bien rougi depuis le haut jusqu'au bas, orné de plumes rouges, de flèches et de casse-têtes rougis. Ces mais sont piqués du côté où ils doivent porter la guerre. Ceux qui veulent entrer dans le parti, après s'être parés et barbouillés de différentes couleurs, viennent haranguer le Chef de guerre. Cette harangue, que chacun fait l'un après l'autre, et qui dure près d'une demi-heure, consiste en mille protestations de service, par lesquelles ils l'assurent qu'ils ne demandent pas mieux que de mourir avec lui; qu'ils sont charmés d'apprendre d'un si habile guerrier l'art d'enlever des chevelures; et qu'ils ne craignent ni la faim ni les fatigues auxquelles ils vont être exposés.

Lorsqu'un nombre suffisant de guerriers s'est présenté au Chef de guerre, il fait faire chez lui un breuvage qu'on appelle la médecine de guerre: c'est un vomitif composé d'une racine qu'on fait bouillir dans de grandes chaudières pleines d'eau. Les guerriers, quelquefois au nombre de 300 hommes, s'étant assis autour de la chaudière, on leur en sert à chacun environ deux pots. La cérémonie est de les avaler d'un seul trait, et de les rendre aussitôt par la bouche avec des efforts si violens, qu'on les entend de fort loin.

Après cette cérémonie, le Chef de guerre fixe le jour du départ, afin que chacun prépare les vivres nécessaires pour la campagne. Pendant ce temps-là les guerriers se rendent soir et matin dans la place, où, après avoir bien dansé et raconté en détail les actions brillantes où ils ont fait éclater leur bravoure, ils chantent leurs chansons de mort.

the Chief of the party erects two kinds of poles painted red from the top to the bottom, ornamented with red plumes, and arrows and tomahawks, also painted red. These poles are pointed to the side to which they are to carry the war. Those who wish to join the party, after having ornamented and daubed themselves with different colors, come to harangue the war-Chief. This harangue, which one makes after the other, and which lasts nearly half an hour, consists of a thousand protestations of service, by which they assure him that they ask nothing more than to die with him, that they are charmed to learn from so able a warrior the art of taking scalps, and that they fear neither the hunger nor fatigues to which they are going to be exposed.

When a sufficient number of braves have presented themselves to the war-Chief, he causes to be made at his house a beverage which they call the "war medicine."¹⁵ This is an emetic, which they make from a root they boil in large kettles full of water. The warriors, sometimes to the number of 300, having seated themselves about the kettle, they serve each one with two pots of it. The ceremony is to swallow them with a single effort, and then to throw them up immediately by the mouth, with efforts so violent that they can be heard at a great distance.

After this ceremony, the war-Chief appoints the day of departure, that each one may prepare provisions necessary for the campaign. During this time, the warriors repair evening and morning to the place before the Temple, where, after having danced and related in detail the brilliant actions in which their bravery was conspicuous, they chant their death-songs.

A voir l'extrême joie qu'ils font paraître en partant, on dirait qu'ils ont déjà signalé leur valeur par quelque grande victoire; mais il faut bien peu de chose pour déconcerter leurs projets. Ils sont tellement superstitieux à l'égard des songes, qu'il n'en faut qu'un seul de mauvais augure pour arrêter l'exécution de leur entreprise, et les obliger de revenir sur leurs pas quand ils sont en marche. On voit des partis qui, après avoir fait toutes les cérémonies dont je viens de parler, rompent tout-à-coup leur voyage, parce qu'ils ont entendu un chien aboyer d'une façon extraordinaire: à l'instant leur ardeur pour la gloire se change en terreur panique.

Dans leur voyage de guerre, ils marchent toujours par files: quatre ou cinq hommes des meilleurs piétons prennent le devant, et s'éloignent de l'armée d'un quart de lieue pour observer toute chose, et en rendre compte aussitôt. Ils campent tous les soirs à une heure de soleil, et se couchent autour d'un grand feu, ayant chacun son arme auprès de soi. Avant que de camper, ils ont soin d'envoyer une vingtaine de guerriers à une demi-lieue aux environs du camp, afin d'éviter toute surprise. Jamais ils ne posent de sentinelle pendant la nuit; mais aussitôt qu'ils ont soupé, ils éteignent tous les feux. Le soir le Chef de guerre leur recommande de ne point se livrer à un sommeil profond, et de tenir toujours leurs armes en état. On indique un canton où ils doivent se rallier en cas qu'ils soient attaqués pendant la nuit, et mis en déroute.

Comme les Chefs de guerre portent toujours avec eux leurs idoles, ou ce qu'ils appellent leurs esprits, bien enfermés dans des peaux; le soir ils les sus-

To see the extreme joy which they show at their departure, we should say that they had already signalized their valor by some great victory, but a very small thing alone is necessary to disconcert their plans. They are so superstitious with respect to dreams, that a single one of evil augury can arrest the execution of their enterprise, and oblige them to return when they are on the march. We see parties, who after having gone through with all the ceremonies I have mentioned, immediately break off from their expedition, because they have heard a dog bark in an extraordinary manner: in an instant their ardor for glory is changed into a perfect panic.

When on the war-path, they march in single file: four or five men who are the best walkers lead the way, and keep in advance of the army a quarter of a league, to observe everything, and give immediate notice. They encamp every evening an hour before sunset, and lie down about a large fire, each one with his arms near him. Before they encamp, they take the precaution to send out twenty warriors to the distance of half a league around the camp, for the purpose of avoiding all surprise. They never post sentinels during the night, but as soon as they have supped, they extinguish all the fires. At night the war-Chief exhorts them not to give themselves up to a profound sleep, and to keep their arms always in a state of readiness. He appoints a place where they shall rally in case they are attacked during the night and put to flight.

As the war-Chiefs always carry with them their idols, or what they call their spirits, well secured in some skins, at night they suspend them from a small pole painted red, which they erect in a slanting

pendent à une petite perche rougie qu'ils plantent de biais, en sorte qu'elle soit penchée du côté des ennemis. Les guerriers, avant que de se coucher, le casse-tête en main, passent les uns après les autres en dansant devant ces prétendus esprits, et faisant de grandes menaces du côté où sont leurs ennemis.

Lorsque le parti de guerre est considérable, et qu'il entre sur les terres ennemies, ils marchent sur cinq ou six colonnes. Ils ont beaucoup d'espions qui vont à la découverte. S'ils s'aperçoivent que leur marche soit connue, ils prennent ordinairement le parti de revenir sur leurs pas; il n'y a que quelque petite troupe de dix ou de vingt hommes qui se séparent, et qui tâchent de surprendre quelques Chasseurs écartés des Villages; à leur retour ils chantent les chevelures qu'ils ont enlevées. S'ils ont fait des esclaves, ils les font chanter et danser pendant quelques jours devant le Temple, après quoi ils en font présent aux parens de ceux qui ont été tués. Les parens fondent en larmes pendant cette cérémonie, et essuyant leurs larmes avec les chevelures qui ont été enlevées; ils se cotisent pour récompenser les guerriers qui ont amené ces esclaves, dont le sort est d'être brûlés.

Les *Natchez*, comme toutes les autres Nations de la Louisiane, distinguent par des noms particuliers ceux qui ont tué plus ou moins d'ennemis. Ce sont les anciens Chefs de guerre qui distribuent les noms selon le mérite des guerriers. Pour mériter le titre de grand tueur d'hommes, il faut avoir fait 10 esclaves ou enlevé 20 chevelures. Quand on entend leur langue, le nom du guerrier fait connaître tous ses exploits. Ceux qui, pour la première fois, ont

position, so that it may be bent on the side of the enemy. The warriors, before they go to sleep, with war-club in hand, pass one after the other in a dance before these pretended spirits, at the same time uttering the fiercest threats toward the side on which are their enemies.

When the war-party is considerable, as it enters the enemy's country, they march in five or six columns. They have many spies, who go out on scouting expeditions. If they perceive that their march is known, they ordinarily adopt the resolution of retracing their steps, leaving a small troop of from ten to twenty men who detach themselves, and endeavor to surprise some Hunters at a distance from the Villages; on their return they chant their songs with reference to the scalps they have taken. If they have taken any prisoners, they force them to sing and dance for some days before the Temple, after which they present them to the relatives of those who have been killed. These relatives are dissolved in tears during this ceremony, and drying their eyes with the scalps which have been taken, they contribute among themselves to recompense the warriors who have taken these captives, whose lot is to be burned.

The *Natchez*, like all the other Nations of Louisiana, distinguish by particular names those who have killed a greater or less number of the enemy. The old war-Chiefs distribute these names according to the merit of the warriors. To deserve the title of a great man-slayer, it is necessary to have taken 10 slaves or to have carried off 20 scalps. When a person understands their language, the name itself of a warrior enables him to learn all his exploits.

enlevé une chevelure ou fait un esclave, ne couchent point à leur retour avec leurs femmes, et ne mangent d'aucune viande; ils ne doivent se nourrir que de poissons et de bouillie. Cette abstinence dure six mois. S'ils manquaient à l'observer, ils s'imagineraient que l'ame de celui qu'ils ont tué les ferait mourir par sortilège, qu'ils ne remporteraient plus d'avantage sur leurs ennemis, et que les moindres blessures qu'ils recevraient leur seraient mortelles.

On a un extrême soin que le grand Chef n'expose point sa vie lorsqu'il va à la guerre. Si sa valeur l'emportait, et qu'il vînt à être tué, les Chefs du parti et les autres principaux guerriers seraient mis à mort à leur retour; mais ces sortes d'exécutions sont presque sans exemple, par les précautions qui se prennent pour le préserver de ce malheur.

Cette Nation, comme les autres, a ses Médecins; ce sont pour l'ordinaire des vieillards qui, sans étude et sans aucune science, entreprennent de guérir toutes les maladies; ils ne se servent pour cela ni de simples, ni de drogues; tout leur art consiste en diverses jongleries; c'est-à-dire, qu'ils dansent, qu'ils chantent nuit et jour autour du malade, et qu'ils fument sans cesse en avalant la fumée du tabac. Ces Jongleurs ne mangent presque point tout le temps qu'ils sont appliqués à la guérison de leurs malades; mais leurs chants et leurs danses sont accompagnés de contorsions si violentes que, bien qu'ils soient tout nus, et qu'ils doivent souffrir du froid, leur bouche est toujours écumante. Ils ont un petit panier où ils conservent ce qu'ils appellent leurs esprits, c'est-à-dire, de petites racines de différentes

Those who, for the first time, have taken a scalp or made a captive, do not sleep at their return with their wives, and do not eat any meat; they ought not to partake of anything but fish and thickened milk. This abstinence lasts for six months. If they fail to observe it, they imagine that the soul of him whom they have killed will cause them to die through sorcery, that they will never again obtain any advantage over their enemies, and that the slightest wounds they may receive will prove fatal.

They take extreme care that the great Chief shall not in any way expose his life when he goes to war. If, carried away by his valor, he should happen to be killed, the Chiefs of the party and the other principal warriors would be put to death on their return; but executions of this kind are almost without example, on account of the precautions they take to preserve him from this evil.

This Nation, like the others, has its Medicine-men; these are generally old men, who without study or any science, undertake to cure all complaints. They do not attempt this by simples, or by drugs; all their art consists in different juggleries; that is to say, that they dance and sing night and day about the sick man, and smoke without ceasing, swallowing the smoke of the tobacco. These Jugglers eat scarcely anything during all the time that they are engaged in the cure of the sick, but their chants and their dances are accompanied by contortions so violent that, although they are entirely naked and should naturally suffer from cold, yet they are always foaming at the mouth. They have a little basket in which they keep what they call their spirits, that is to say, small roots of different kinds, heads of owls,

espèces, des têtes de hiboux, de petits paquets de poil de bêtes fauves, quelques dents d'animal, de petites pierres ou cailloux, et d'autres semblables fariboles.

Il paraît que, pour rendre la santé à leurs malades, ils invoquent sans cesse ce qui est dans leur panier. On en voit qui ont une certaine racine, laquelle endort et étourdit, par son odeur, les serpens. Après s'être frotté les mains et le corps de cette racine, ils tiennent ces animaux sans craindre leur piquêre, qui est mortelle. D'autres incisent, avec une pierre à fusil, la partie affligée du malade, puis ils en sucent tout le sang qu'ils peuvent tirer; et, en le rendant ensuite dans un plat, ils crachent en même-temps un petit morceau de bois, de paille ou de cuir qu'ils avaient caché sous la langue; et, en le faisant remarquer aux parens du malade: voilà, disent-ils, la cause de son mal. Ces Médecins se font toujours payer d'avance. Si le malade guérit, leur gain est assez considérable: mais s'il meurt, ils sont sûrs d'avoir la tête cassée par les parens ou par les amis du mort. C'est à quoi l'on ne manque jamais, et les parens même des Médecins n'y trouvent point à redire, et n'en témoignent aucun chagrin.

Il en est de même de quelques Jongleurs qui entreprennent de procurer de la pluie ou du beau temps; ce sont d'ordinaire des vieillards fainéans, qui, voulant se soustraire au travail que demandent la chasse, la pêche et la culture des campagnes, exercent ce dangereux métier pour faire subsister leur famille. Vers le printemps, la Nation se cotise pour acheter de ces Jongleurs un temps favorable aux biens de la terre. Si la récolte se trouve

small parcels of the hair of fallow-deer, some teeth of animals, some small stones or pebbles, and other similar trifles.

It appears that to restore health to the sick, they invoke without ceasing that which they have in their basket. Some of them have there a certain root, which by its smell can put serpents to sleep and render them senseless. After having rubbed their hands and body with this root, they take hold of these reptiles without fearing their bite, which is mortal. Sometimes they cut, with a flint, the part affected with the malady, and then suck out all the blood they can draw from it, and in returning it immediately into a dish, they at the same time spit out a little piece of wood, or straw, or leather, which they have concealed under the tongue. Drawing to it the attention of the relatives of the sick man, "There," say they, "is the cause of the sickness." These Medicine-men are always paid in advance. If the sick man recovers, their gain is very considerable, but if he should die, they are sure to have their heads cut off by the relatives or friends of the deceased. This never fails to be done, and even the relatives of the Medicine-man find nothing at all of which to complain, and do not testify any concern.

There is the same rule with some other Jugglers, who undertake to procure rain or fair weather. These are commonly indolent, old men, who, wishing to avoid the labor which is required in hunting, fishing, and the cultivation of the fields, exercise this dangerous trade to gain a support for their families. Toward spring, the Nation taxes itself to purchase from these Jugglers favorable weather for

abondante, ils gagnent considérablement; mais si elle est mauvaise, on s'en prend à eux, et on leur casse la tête. Ainsi, ceux qui s'engagent dans cette profession, risquent le tout pour le tout. Du reste, leur vie est fort oisive; ils n'ont d'autre embarras que de jeûner et de danser avec un chalumeau à la bouche, plein d'eau et percé comme un arrosoir, qu'ils soufflent en l'air du côté des nuages les plus épais; ils tiennent d'une main le *sicicouet*, qui est une espèce de hochet, et de l'autre leurs esprits, qu'ils présentent au nuage en poussant des cris affreux, pour l'inviter à crever sur leurs campagnes.

Si c'est du beau temps qu'ils demandent, ils ne se servent point de leurs chalumeaux, mais ils montent sur les toits de leurs cabanes, et du bras ils font signe au nuage, en soufflant de toutes leurs forces, de ne point s'arrêter sur leurs terres, et de passer outre. Lorsque le nuage se dissipe à leur gré, ils dansent et chantent autour de leurs esprits, qu'ils posent proprement sur une espèce d'oreiller: ils redoublent leur jeûne, et quand le nuage est passé, ils avalent de la fumée de tabac, et présentent leurs pipes au Ciel.

Quoiqu'on ne fasse point de grâce à ces Charlatans, lorsqu'on n'obtient pas ce qu'on demande, cependant, le profit qu'ils retirent, quand, par hasard, ils réussissent, est si grand, qu'on voit un grand nombre de ces Sauvages qui ne craignent pas d'en courir les risques. Il est à observer que celui qui entreprend de donner de la pluie, ne s'engage jamais à donner du beau temps. C'est une autre espèce de Charlatans qui a ce privilège; et quand on leur en demande la raison, ils répondent hardiment que leurs esprits ne peuvent donner que l'un ou l'autre.

the fruits of the earth. If the harvest prove abundant, they gain a handsome reward, but if it is unfortunate, they take it from them, and cut off their heads. Thus those who engage in this profession risk everything to gain everything. In other respects their life is very idle; they have no other convenience than that of fasting and dancing with a pipe in their mouth, full of water and pierced like a watering-pot, which they blow into the air on the side where the clouds are thickest. In one hand they hold the *sicicouet*, which is a kind of rattle, and in the other their spirits, which they stretch out toward the clouds, uttering frightful cries to invite them to burst upon their fields.¹⁶

If it is pleasant weather for which they ask, they do not use these pipes, but they mount on the roof of their cabins, and with their arms make signs to the clouds, blowing with all their strength, that they shall not stop over their lands, but pass beyond. When the clouds are dissipated according to their wish, they dance and sing about their spirits, which they place reverently on a kind of pillow; they redouble their fasts, and when the cloud has passed, they swallow the smoke of tobacco, and hold up their pipes to the Sky.

Although they never show any favor to these Charlatans, when they do not obtain what they ask, yet the profit they receive is so great, when by chance they succeed, that we see a great number of these Savages who do not at all fear to run the risks. It is to be observed that he who undertakes to furnish rain never engages to procure pleasant weather. There is another kind of Charlatans to whom this privilege belongs, and when you ask them the reason,

Lorsqu'un de ces Sauvages meurt, ses parens viennent pleurer sa mort pendant un jour entier; ensuite on le couvre de ses plus beaux habits, c'est-à-dire, qu'on lui peint le visage et les cheveux, et qu'on l'orne de ses plumages, après quoi on le porte dans la fosse qui lui est préparée, en mettant à ses côtés ses armes, une chaudière et des vivres. Pendant l'espace d'un mois, ses parens vont, dès le point du jour et à l'entrée de la nuit, pleurer pendant une demi-heure sur sa fosse. Chacun nomme son degré de parenté. Si c'est un père de famille, la femme crie: mon cher mari, ah! que je te regrette! les enfans crient: mon cher père! d'autres, mon oncle, mon cousin, etc. Ceux qui sont parens au premier degré, continuent cette cérémonie pendant trois mois; ils se coupent les cheveux en signe de deuil; ils cessent de se peindre le corps, et ne se trouvent à aucune assemblée de réjouissance.

Lorsque quelque Nation étrangère vient traiter de la paix avec les Sauvages *Natchez* on envoie des courriers pour donner avis du jour et de l'heure qu'ils feront leur entrée. Le grand Chef ordonne aux Maîtres de cérémonie de préparer toutes choses pour cette grande action. On commence par nommer ceux qui doivent nourrir chaque jour les étrangers; car ce n'est jamais le Chef qui fait cette dépense; ce sont toujours ses sujets. On nettoie ensuite les chemins; on balaie les cabanes; on arrange les bancs dans une grande halle qui est sur la butte du grand Chef à côté de sa cabane. Son siège, qui est sur une élévation, est peint et orné; le bas est garni de grandes nattes.

they answer boldly that their spirits can give but the one or the other.

When one of these Savages dies, his relatives come to mourn his death during an entire day, then they array him in his most beautiful dresses, they paint his face and his hair, and ornament him with plumes, after which they carry him to the grave prepared for him, placing by his side his arms, a kettle, and some provisions. For the space of a month, his relatives come at the dawn of day and at the beginning of the night, to weep for half an hour at his grave. Each one names his degree of relationship. If he were the father of a family, the wife cries, "My dear husband, ah! how I regret you!" The children cry, "My dear father!" The others, "My uncle! my cousin!" etc. The nearest relatives continue this ceremony for three months; they cut off their hair in sign of grief, they abstain from painting the body, and are never found at any assembly for festivity.

When any foreign Nation comes to treat of peace with the *Natchez* Savages, they send their couriers to give notice of the day and hour when they shall make their entrance. The great Chief orders the Masters of ceremony to prepare all things for this grand occasion. They begin by naming those who during each day should support the strangers, for the expense never falls upon the Chief, but always on his subjects. Then they clear the roads, they sweep the cabins, they arrange the seats in a large hall which is on the mound of the great Chief by the side of his cabin. His throne, which is on an elevation, is painted and ornamented, and the bottom is furnished with beautiful mats.

Le jour que les Ambassadeurs doivent faire leur entrée, toute la Nation s'assemble. Les Maîtres de cérémonie font placer les Princes, les Chefs des Villages et les anciens Chefs de famille près du grand Chef, sur des bancs particuliers. Quand les Ambassadeurs arrivent, et qu'ils sont à cinq cens pas du grand Chef, ils s'arrêtent et chantent la paix. Cette ambassade est ordinairement de trente hommes et de six femmes. Six des mieux faits, et qui ont les meilleures voix, marchent de front; ils sont suivis des autres qui chantent pareillement, réglant la cadence avec le *sicicouet*: les six femmes font le dessus.

Quand le Chef leur fait dire de s'approcher, ils avancent; ceux qui ont les calumets chantent et dansent avec beaucoup de légéreté, tournant tantôt autour les uns des autres, et tantôt se présentant en face, mais toujours avec des mouvemens violens et des contorsions extraordinaires. Quand ils sont entrés dans le cercle, ils dansent autour du siège, sur lequel le Chef est assis; ils le frottent de leurs calumets depuis les pieds jusqu'à la tête; puis ils vont à reculons retrouver ceux qui sont à leur suite. Alors ils chargent de tabac un de leurs calumets; et tenant du feu d'une main, ils avancent tous ensemble auprès du Chef, et le font fumer: ils poussent la première gorgée vers le Ciel, la seconde vers la Terre, et les autres autour de l'horizon: après quoi ils présentent sans cérémonie la pipe aux Princes et aux autres Chefs.

Cette cérémonie étant achevée, les Ambassadeurs, en signe d'alliance, vont frotter leurs mains sur l'estomac du Chef, et se frottent eux-mêmes tout le

On the day that the Ambassadors are to make their entrance, all the Nation assembles. The Masters of ceremony place the Princes, the Chiefs of the Villages, and the old Chiefs of quality near the great Chief on particular seats. When the Ambassadors arrive, and are within five hundred steps of the great Chief, they stop and chant the song of peace. The ambassage ordinarily consists of thirty men and six women. Six of the best made, and who have the finest voices, march in front; they are followed by the others who chant in like manner, regulating the cadence with the *sicicouet*. The six women are the last.

When the Chief has directed them to approach, they advance; those who have the calumets, chant and dance with much agility, now turning around each other, and now presenting themselves in front, but always with violent movements and extraordinary contortions. When they have entered the circle, they dance about the chair on which the Chief is seated, they rub him with their calumets from his feet even to his head, and after that go back to find those who belong to their suite. Then they fill one of their calumets with tobacco, and holding the fire in one hand, they advance all together before the Chief and smoke it: they direct the first puff of smoke toward the Heavens, the second toward the Earth, and the others around the horizon, after which they without ceremony present the pipe to the Princes and to the other Chiefs.

The ceremony having been finished, the Ambassadors, as a token of alliance, rub their hands on the stomach of the Chief, and rub themselves over the whole body; they then place their calumets before

corps; puis ils posent leurs calumets devant le Chef sur de petites fourches: celui des Ambassadeurs qui est chargé particulièrement des ordres de sa Nation, harangue pendant une grosse heure. Quand il a fini, on fait signe aux étrangers de s'asseoir sur des bancs rangés près du grand Chef, qui leur répond par un discours d'une égale durée. Ensuite le Maître de cérémonie allume un grand calumet de paix, et fait fumer les étrangers qui avalent la fumée du tabac. Le grand Chef leur demande s'ils sont venus, c'est-à-dire, s'ils se portent bien. Ceux qui l'environnent vont les uns après les autres leur faire la même politesse. Après quoi on les conduit dans la cabane qu'on leur a préparée, et on les régale.

Le soir au Soleil couchant, les Ambassadeurs, le calumet à la main, vont en chantant chercher le grand Chef, et le chargeant sur leurs épaules, ils le transportent dans le quartier où est leur cabane. Ils étendent à terre une grande peau où ils le font asseoir. L'un d'eux se place derrière lui, et posant les mains sur ses épaules, il agite tout son corps, tandis que les autres assis en rond par terre, chantent leurs belles actions. Après cette cérémonie qui se fait soir et matin pendant quatre jours, le grand Chef retourne dans sa cabane. Lorsqu'il rend la dernière visite aux Ambassadeurs, ceux-ci plantent un poteau au pied duquel ils s'asseyent: Les Guerriers de la Nation ayant pris leurs plus beaux ajustemens, dansent en frappant le poteau, et racontent à leur tour leurs grands exploits de guerre: ils font ensuite aux Ambassadeurs des présens, qui consistent en des chaudières, des haches, des fusils, de la poudre, des balles, etc.

the Chief on small forks, while the person among the Ambassadors who is particularly charged with the orders of his Nation, delivers a harangue which lasts for an entire hour. When he has finished, they make a sign to the strangers to be seated on the benches ranged near the great Chief, who responds to them by a discourse of equal length. Then the Master of ceremonies lights the great calumet of peace, and makes the strangers smoke, who swallow the tobacco smoke. The great Chief inquires of them whether they arrived safe,—that is, whether they are well, and those who are around them go one after the other to discharge the same office of politeness. After which they conduct them to the cabin which has been prepared for them, and where they are feasted.

That same evening at Sunset, the Ambassadors, with the calumet in their hands, go with singing to find the great Chief, and having raised him on their shoulders, they transport him to the quarter in which their cabin is situated. They spread on the ground a large skin, on which they cause him to sit down. One of them places himself behind him, and putting his hands on the Chief's shoulders he agitates all his body, while the others, seated in a circle on the ground, chant the history of their distinguished deeds. After this ceremony, which is repeated night and morning for four days, the great Chief returns to his cabin. When he pays his last visit to the Ambassadors, these place a stake at his feet, about which they seat themselves: The Warriors of the Nation having arranged themselves in all their finery dance around, striking the stake, and in turn recounting their great exploits, then follows the

Le lendemain de cette dernière cérémonie, il est permis aux Ambassadeurs de se promener par-tout le Village, ce qu'ils ne pouvaient pas faire auparavant: on leur donne alors tous les soirs des spectacles, c'est-à-dire, que les hommes et les femmes avec leurs plus belles parures s'assemblent dans la place, et dansent jusques bien avant dans la nuit. Quand ils sont prêts à s'en retourner, les Maîtres de cérémonie leur font fournir les provisions nécessaires pour le voyage.

Après vous avoir donné une légère idée du génie et des mœurs des Sauvages *Natchez*, je vais, mon R. P., entrer, comme je vous l'ai promis, dans le détail de leur perfidie et de leur trahison. Ce fut le second de Décembre de l'année 1729 que nous apprîmes qu'ils avaient surpris les Français, et les avaient presque tous égorgés. Cette triste nouvelle nous fut d'abord apportée par un des habitans qui avait échappé à leur fureur: elle nous fut confirmée les jours suivans par d'autres Français fugitifs; et enfin, des femmes Françaises qu'ils avaient faites esclaves, et qu'on les a forcés de rendre, nous en ont rapporté toutes les particularités.

Au premier bruit d'un évènement si funeste, l'alarme et la consternation furent générales dans la Nouvelle Orléans. Quoique ce carnage soit arrivé à plus de cent lieues d'ici, on eût dit qu'il se fût passé sous nos yeux: chacun pleurait la perte de son parent, de son ami, de ses biens; tous craignaient pour leur propre vie; car il y avait lieu d'appréhender que la conspiration des Sauvages ne fût universelle.

Ce massacre imprévu commença le lundi 28

giving of presents to the Ambassadors, which consist of kettles, hatchets, guns, powder, balls, etc.

The day following this last ceremony, it is permitted to the Ambassadors to walk through the whole Village, which before they were not able to do. Then every evening they give them spectacles,—that is to say, the men and women in their most beautiful dresses assemble at the public place, and dance until the night is far advanced. When they are ready to return home, the Masters of the ceremonies furnish them with the provisions necessary for the journey.

After having thus given you a slight idea of the character and customs of the *Natchez* Savages, I proceed, my Reverend Father, as I have promised you, to enter on a detail of their perfidy and treason. It was on the second of December of the year 1729, that we learned they had surprised the French, and had massacred almost all of them. This sad news was first brought to us by one of the planters, who had escaped their fury. It was confirmed to us on the following day by other French fugitives, and finally, some French women whom they had made slaves, and were forced afterward to restore, brought us all the particulars.

At the first rumor of an event so sad, the alarm and consternation was general in New Orleans. Although the massacre had taken place more than a hundred leagues from here, you would have supposed that it had happened under our own eyes. Each one was mourning the loss of a relative, a friend, or some property; all were alarmed for their own lives, for there was reason to fear that the conspiracy of the Savages had been general.

Octobre vers les neuf heures du matin. Quelque sujet de mécontentement que les *Natchez* crurent avoir de Monsieur le Commandant, et l'arrivée de plusieurs voitures richement chargées pour la garnison et pour les habitans, les déterminèrent à brusquer leur entreprise, et à faire leur coup bien plutôt qu'ils n'en étaient convenus avec les Nations conjurées. Voici comment ils exécutèrent leur projet: d'abord ils se partagèrent, et mirent dans le Fort, dans le Village, et dans les deux concessions, autant de Sauvages qu'il y avait de Français dans chacun de ces endroits: ensuite feignant de partir pour une grande chasse, ils se mirent à traiter avec les Français de fusils, de poudre et de balles, offrant de les payer comptant, et même plus cher qu'à l'ordinaire: et en effet, comme il n'y avait aucune raison de soupçonner leur fidélité, on fit au même moment l'échange de leurs poules et de leur maïs, avec quelques armes, et des munitions dont ils se servirent avantageusement contre nous. Il est vrai que quelques-uns témoignèrent de la défiance, mais on la crut si peu fondée, qu'on les traita de trembleurs qui s'effrayaient de leur ombre. On était bien en garde contre les *Tchactas*; mais pour les *Natchez*, on ne s'en défiait nullement, et ceux-ci en étaient tellement persuadés, que c'est ce qui augmenta leur hardiesse: s'étant ainsi postés en différentes maisons avec nos armes, ils attaquèrent en même-temps chacun leur homme, et en moins de deux heures ils massacrèrent plus de deux cens Français; les plus connus sont M. de Chepar, Commandant du poste; M. du Codère, Commandant des *Yazous*; M. des

This unlooked-for massacre began on Monday, the 28th of October, about nine o'clock in the morning. Some cause of dissatisfaction which the *Natchez* thought they had with Monsieur the Commandant,¹⁷ and the arrival of a number of richly-loaded boats for the garrison and the colonists, determined them to hasten their enterprise, and to strike their blow sooner than they had agreed with the other confederate Tribes. And it was thus that they carried their plan into execution. First they divided themselves, and sent into the Fort, into the Village, and into the two grants, as many Savages as there were French in each of these places; then they feigned that they were going out for a grand hunt, and undertook to trade with the French for guns, powder, and ball, offering to pay them as much, and even more than was customary; and in truth, as there was no reason to suspect their fidelity, they made at that time an exchange of their poultry and corn, for some arms and ammunition which they used advantageously against us. It is true that some expressed their distrust, but this was thought to have so little foundation, that they were treated as cowards who were frightened at their own shadows. They had been on their guard against the *Tchactas*, but as for the *Natchez*, they had never distrusted them, and they were so persuaded of their good faith that it increased their hardihood. Having thus posted themselves in different houses, provided with the arms obtained from us, they attacked at the same time each his man, and in less than two hours they massacred more than two hundred of the French. The best known are Monsieur de Chepar, Commandant of the post, Monsieur du Codère,

Ursins, Messieurs de Kolly, père et fils; Messieurs de Longrays, des Noyers, Bailly, etc.

Le P. du Poisson venait de faire les obsèques de son compagnon le Frère Crucy, qui était mort presque subitement d'un coup de Soleil: il s'était mis en route pour consulter M. Perrier, et prendre avec lui des mesures propres à faire descendre les *Akensas* sur le bord du Mississippi pour la commodité des voyageurs. Il arriva chez les *Natchez* le 26 Novembre, c'est-à-dire, deux jours avant le carnage. Le lendemain, qui était le premier dimanche de l'Avent, il dit la Messe paroissiale, et prêcha en l'absence du Curé. Il devait retourner l'après-midi à sa Mission des *Akensas*, mais il fut arrêté par quelques malades auxquels il fallait administrer les Sacremens. Le lundi, il venait de dire la Messe, et de porter le saint Viatique à un de ces malades qu'il avait confessé la veille, lorsque le massacre commença. Le Chef à la grosse jambe le prit à brasse corps, et l'ayant jeté par terre, il lui coupa la tête à coups de hache. Le Père ne dit en tombant que ces paroles: ah mon Dieu! ah mon Dieu! M. du Codère tirait son épée pour le défendre, lorsqu'il fut tué lui-même d'un coup de fusil par un autre Sauvage qu'il n'apercevait pas.

Ces barbares n'épargnèrent que deux Français, un Tailleur et un Charpentier qui pouvaient les servir dans le besoin: ils ne maltraitèrent point les Esclaves Nègres ou Sauvages qui voulurent se rendre; mais ils ouvrirent le ventre à toutes les femmes enceintes, et ils égorgèrent presque toutes celles qui allaitaient des enfans, parce qu'ils étaient

Commandant among the *Yazous*, Monsieur des Ursins, Messieurs de Kolly, father and son, Messieurs de Longrays, des Noyers, Bailly, etc.¹⁸

Father du Poisson had just performed the funeral rites of his associate, Brother Crucy, who had died very suddenly of a Sunstroke; he was on his way to consult Monsieur Perrier, and to adopt with him proper measures to enable the *Akensas* to descend to the banks of the Mississippi, for the accommodation of the voyageurs. He arrived among the *Natchez* on the 26th of November, that is, two days before the massacre. The next day, which was the first Sunday of Advent, he said Mass in the parish and preached in the absence of the Curé. He was to have returned in the afternoon to his Mission among the *Akensas*, but he was detained by some sick persons, to whom it was necessary to administer the Sacraments. On Monday, he was about to say Mass, and to carry the holy Viaticum to one of those sick persons whom he had confessed the evening before, when the massacre began; a gigantic Chief six feet in height, seized him, and having thrown him to the ground, cut off his head with blows of a hatchet. The Father in falling only uttered these words, "Ah, my God! ah, my God!" Monsieur du Codère drew his sword to defend him, when he was himself killed by a musket-ball from another Savage, whom he did not perceive.

These barbarians spared but two of the French, a Tailor and a Carpenter, who were able to serve their wants. They did not treat badly either the Negro Slaves, or the Savages who were willing to give themselves up; but they ripped up the belly of every pregnant woman, and killed almost all those who

importunés de leurs cris et de leurs pleurs. Ils ne tuèrent point les autres femmes, mais ils en firent leurs Esclaves, et les traitèrent de la manière la plus indigne pendant deux ou trois mois qu'ils en furent les maîtres. Les moins malheureuses étaient celles qui savaient coudre, parce qu'on les occupait à faire des chemises, des habits, etc. Les autres étaient employées à couper et à charrier le bois pour la chaudière, et à piler le maïs dont se fait leur sagamité. Mais deux choses sur-tout augmentaient la honte et la rigueur de leur esclavage : c'était en premier lieu d'avoir pour maîtres ceux-là même qu'elles avaient vu tremper leurs mains cruelles dans le sang de leurs maris ; et en second lieu, de leur entendre dire continuellement que les Français avaient été traités de la même manière dans tous les autres postes, et que le pays en étaient entièrement délivré.

Pendant le massacre, le grand Chef des *Natches* était tranquillement assis sous le hangar à tabac de la Compagnie. Ses Guerriers apportèrent à ses pieds la tête du Commandant autour de laquelle ils rangèrent celles des principaux Français du poste, laissant leurs cadavres en proie aux chiens, aux carencros, et aux autres oiseaux carnaciers.

Quand ils furent assurés qu'il ne restait plus aucun homme dans le poste Français, ils se mirent à piller les maisons, le magasin de la Compagnie des Indes, et toutes les voitures qui étaient encore chargées au bord de la rivière. Ils employèrent les Nègres à transporter les marchandises ; ils les partagèrent entr'eux à la réserve des munitions de guerre qu'ils mirent en sûreté dans une cabane particulière. Tant qu'ils eurent de l'eau-de-vie, dont ils trouvèrent une

were nursing their children, because they were disturbed by their cries and tears. They did not kill the other women, but made them Slaves, and treated them with every indignity during the two or three months that they were their masters. The least miserable were those who knew how to sew, because they kept them busy making shirts, dresses, etc. The others were employed in cutting and carrying wood for cooking, and in pounding the corn of which they make their sagamité. But two things, above all, aggravated the grief and hardness of their slavery; it was, in the first place, to have for masters those same persons whom they had seen dipping their cruel hands in the blood of their husbands; and, in the second place, to hear them continually saying that the French had been treated in the same manner at all the other posts, and that the country was now entirely freed from them.

During the massacre, the great Chief of the *Natchez* was seated quietly under the tobacco shed of the Company. His Warriors brought to his feet the head of the Commandant, about which they ranged those of the principal French of the post, leaving their bodies a prey to the dogs, the buzzards, and other carnivorous birds.

When they were assured that not another Frenchman remained at the post, they applied themselves to plunder the houses, the magazine of the Company of the Indies, and all the boats which were still loaded by the bank of the river. They employed the Negroes to transport the merchandise, which they divided among themselves, with the exception of the munitions of war, which they placed for security in a separate cabin. While the brandy lasted, of which

bonne provision, ils passèrent les jours et les nuits à boire, à chanter, à danser, à insulter de la manière la plus barbare aux cadavres et à la mémoire des Français; les *Tchactas* et les autres Sauvages étant de leur complot, ils étaient tranquilles, et ne craignaient point qu'on se portât à la vengeance que méritait leur cruauté et leur perfidie. Une nuit qu'ils étaient plongés dans l'ivresse et dans le sommeil, Madame des Noyers voulut se servir des Nègres pour venger la mort de son mari et des Français: mais elle fut trahie par celui à qui elle confia son dessein, et il s'en fallut peu qu'on ne la brûlât toute vive.

Quelques Français se dérochèrent à la fureur des Sauvages en se réfugiant dans les bois, où ils souffrirent extrêmement de la faim et des injures du temps. L'un d'eux en arrivant ici soulagea un peu l'inquiétude où l'on était, sur le poste que nous occupons chez les *Yazous*, qui n'est qu'à quarante ou cinquante lieues au-dessus des *Natchez* par eau, et à 15 ou 20 seulement par terre. Ne pouvant plus résister au froid extrême dont il était saisi, il sortit du bois à la faveur de la nuit pour aller se réchauffer dans une maison Française. Lorsqu'il en fut proche, il y entendit des voix de Sauvages, et il délibéra s'il entrerait. Il s'y détermina néanmoins, aimant encore mieux périr de la main de ces barbares, que de mourir de faim et de froid. Il fut agréablement surpris lorsqu'il vit ces Sauvages s'empresser à lui rendre service, le combler d'amitiés, le plaindre, le consoler, lui fournir des vivres, des habits, et une pirogue pour se sauver à la Nouvelle Orléans. C'étaient des *Yazous* qui revenaient de chanter le

they found a good supply, they passed their days and nights in drinking, singing, dancing, and insulting in the most barbarous manner, the dead bodies and the memory of the French. The *Tchactas*, and the other Savages being engaged in the plot with them, they felt at their ease, and did not at all fear that they would draw on themselves the vengeance which was merited by their cruelty and perfidy. One night when they were plunged in drunkenness and sleep, Madame des Noyers wished to make use of the Negroes to revenge the death of her husband and the French, but she was betrayed by the person to whom she confided her design, and came very near being burned alive.

Some of the French escaped the fury of the Savages by taking refuge in the woods, where they suffered extremely from hunger and the effects of the weather. One of them, on arriving here, relieved us of a little disquietude we felt with regard to the post we occupy among the *Yazous*, which is not more than forty or fifty leagues above the *Natchez* by water, and only from 15 to 20 by land. Not being able longer to endure the extreme cold from which he suffered, he left the woods under cover of night, to go to warm himself in the house of a Frenchman. When he was near it he heard the voices of Savages and deliberated whether he should enter. He determined, however, to do so, preferring rather to perish by the hand of these barbarians, than to die of famine and cold. He was agreeably surprised when he found these Savages eager to render him a service, to heap kindnesses upon him, to commiserate him, to console him, to furnish him with provisions, clothes, and a boat to make his escape to New

calumet aux *Oumas*. Le Chef le chargea de dire à M. Perrier qu'il n'y avait rien à craindre de la part des *Yazous*, qu'ils ne perdraient pas l'esprit, c'est-à-dire qu'ils demeureraient toujours attachés aux Français; et qu'il partirait incessamment avec sa troupe, pour avertir toutes les pirogues Françaises qui descendraient le fleuve, de se tenir sur leurs gardes contre les *Natchez*.

Nous crûmes long-temps que les promesses de ce Chef étaient bien sincères, et nous ne craignions plus rien de la perfidie Indienne pour le poste des *Yazous*. Connaissiez, mon R. P., quel est le génie des Sauvages, et si l'on peut se fier à leurs paroles, lors même qu'elles sont accompagnées des plus grandes démonstrations d'amitié. A peine furent-ils rendus dans leur village, que chargés des présens qu'ils reçurent des *Natchez*, ils suivirent leur exemple, et imitèrent leur trahison. Se joignant aux *Corroys*, ils convinrent ensemble d'exterminer les Français: ils commencèrent par le P. Souel leur Missionnaire commun, qui demeurait au milieu d'eux dans leur propre Village. La fidélité des *Ofogoulas*, qui étaient alors à la chasse, n'a pas été ébranlée, et ils font maintenant Village avec les *Tonikas*.

Le 11 de Décembre, le P. Souel revenant sur le soir de visiter le Chef, et se trouvant dans une ravine, reçut plusieurs coups de fusils, et tomba mort sur la place. Les Sauvages vinrent fondre aussitôt sur sa cabane pour la piller. Son Nègre qui faisait toute sa compagnie et toute sa défense, s'arma d'un couteau de bûcheron pour empêcher le pillage, et blessa même un Sauvage. Cette action de zèle lui coûta la vie. Heureusement il y avait peu de mois qu'il

Orleans. These were the *Yazous*, who were returning from chanting the calumet at *Oumas*. The Chief charged him to say to Monsieur Perrier, that he had nothing to fear on the part of the *Yazous*, that "they would not lose their sense," that is, that they would always remain attached to the French, and that he would be constantly on the watch with his tribe to warn the French pirogues that were descending the river to be on their guard against the *Natchez*.

We believed for a long time that the promises of this Chief were very sincere, and feared no more Indian perfidy for our post among the *Yazous*. But learn, my Reverend Father, the disposition of these Savages, and how little one is able to trust their words, even when accompanied by the greatest demonstrations of friendship. Scarcely had they returned to their own village, when, loaded with the presents they received from the *Natchez*, they followed their example and imitated their treachery. Uniting with the *Corroys*,¹⁹ they agreed together to exterminate the French. They began with Father Souel, the Missionary of both tribes, who was then living in the midst of them, in their own village. The fidelity of the *Ofogoulas*, who were then absent at the chase, has never been shaken, and they now compose one Village with the *Tonikas*.

On the 11th of December, Father Souel was returning in the evening from visiting the Chief, and while in a ravine, received many musket-balls, and fell dead on the spot. The Savages immediately rushed to his cabin to plunder it. His Negro, who composed all his family and all his defense, armed himself with a wood-cutter's knife, to prevent the pillage, and even wounded one of the Savages.

avait reçu le Baptême, et il menait une vie très-chrétienne.

Ces Sauvages qui jusques-là avaient paru sensibles à l'affection que leur portait le Missionnaire, se reprochèrent sa mort dès qu'ils furent capables de réflexion; mais revenant à leur férocité naturelle, ils prirent la résolution de mettre le comble à leur crime en détruisant le poste Français. «Puisque le Chef noir est mort, s'écrièrent-ils, c'est comme si tous les Français étaient morts; n'en épargnons aucun.»

Dès le lendemain ils exécutèrent leur barbare projet; ils se rendirent de grand matin au Fort qui n'était éloigné que d'une lieue. On crut qu'ils voulaient chanter le calumet au Chevalier des Roches, qui commandait ce poste en l'absence de M. de Codère. Il n'y avait que dix-sept hommes qui ne soupçonnaient aucune mauvaise volonté de la part des Sauvages; ils furent tous égorgés, et pas un n'échappa à la fureur de ces barbares. Ils accordèrent néanmoins la vie à quatre femmes et à cinq enfans qu'ils y trouvèrent, et dont ils firent leurs esclaves.

Un de ces *Yazous* ayant dépouillé le Missionnaire, se revêtit de ses habits, et annonça bientôt aux *Natchez*, que sa Nation avait tenu sa parole, et que les Français établis chez elle, étaient tous massacrés. On n'en douta presque plus dans cette ville, quand on y apprit ce qui venait d'arriver au Père Doutreleau. Ce Missionnaire avait pris le temps de l'hivernement des Sauvages pour venir nous voir, afin de régler quelques affaires de sa Mission. Il était parti le premier jour de cette année 1730, et ne croyant pas pouvoir arriver à temps pour dire la

This zealous action cost him his life, but, happily, he had received Baptism less than a month before, and was living in a most Christian manner.

These Savages, who even to that time had seemed sensible of the affection which their Missionary bore them, reproached themselves for his death as soon as they were capable of reflection; but returning again to their natural ferocity, they adopted the resolution of putting a finishing stroke to their crime by the destruction of the whole French post. "Since the black Chief is dead," said they, "it is the same as if all the French were dead—let us not spare any."

The next day, they executed their barbarous plan. They repaired early in the morning to the Fort, which was not more than a league distant, and whose occupants supposed, on their arrival, that the Savages wished to chant the calumet to the Chevalier des Roches, who commanded that post in the absence of Monsieur de Codère. He had but seventeen men with him, who had no suspicion of any evil design on the part of the Savages, and were therefore all massacred, not one escaping their fury. They, however, granted their lives to four women and five children, whom they found there, and whom they made slaves.

One of the *Yazous*, having stripped the Missionary, clothed himself in his garments, and shortly afterward announced to the *Natchez*, that his Nation had redeemed their pledge, and that the French settled among them were all massacred. In this city there was no longer any doubt on that point, as soon as they learned what came near being the fate of Father Doutreleau. This Missionary had availed

Messe chez le P. Souel dont il ignorait la destinée, il prit le parti de la dire auprès de l'embouchure de la petite rivière des *Yazous*, où il avait cabané.

Comme il se préparait à une si sainte action, on vit aborder une pirogue de Sauvages; on leur demanda de quelle Nation ils étaient: *Yazous*, camarades des Français, répondirent-ils, en faisant mille amitiés aux voyageurs qui accompagnaient les Missionnaires, et en leur présentant des vivres. Pendant que le Père dressait son autel, il passa une compagnie d'outardes sur laquelle les voyageurs déchargèrent les deux seuls fusils qu'ils eussent, sans penser à les recharger, parce qu'on allait commencer la Messe. Les Sauvages le remarquèrent; ils se mirent derrière les voyageurs, comme s'ils avaient dessein d'entendre la Messe, quoiqu'ils ne fussent pas Chrétiens.

Au temps que le Père disait le *Kyrie eleison*, les Sauvages firent leur décharge. Le Missionnaire se sentant blessé au bras droit, et voyant un des voyageurs tué à ses pieds, et les quatre autres en fuite, se mit à genoux pour recevoir le dernier coup de la mort qu'il regardait comme certaine. Dans cette posture il essuya deux ou trois décharges. Quoique les Sauvages tirassent sur lui presque à bout portant, ils ne lui firent point de nouvelles blessures. Se voyant donc comme miraculeusement échappé à tant de coups mortels, il prit la fuite ayant encore ses habits sacerdotaux, et sans autre défense qu'une grande confiance en Dieu dont il venait d'éprouver la protection toute particulière. Il se jeta à l'eau; ayant avancé quelques pas, il saisit la pirogue dans laquelle s'enfuyaient deux des voyageurs, qui le

himself of the time when the Savages were engaged in their winter occupations, to come to see us, for the purpose of regulating some matters relating to his Mission. He set out on the first day of this year, 1730, and not expecting to arrive at the residence of Father Souel, of whose fate he was ignorant, in time to say Mass, he determined to say it at the mouth of the little river of the *Yazous*, where his party had cabined.

As he was preparing for this sacred office, he saw a boat full of Savages landing. They demanded from them of what Nation they were. "*Yazous*, comrades of the French," they replied, making a thousand friendly demonstrations to the voyageurs who accompanied the Missionary, and presenting them with provisions. While the Father was preparing his altar, a flock of bustards passed, and the voyageurs fired at them the only two guns they had, without thinking of reloading, as Mass had already commenced. The Savages noted this and placed themselves behind the voyageurs, as if it was their intention to hear Mass, although they were not Christians.

At the time when the Father was saying the *Kyrie eleison*, the Savages made their discharge. The Missionary perceiving himself wounded in his right arm, and seeing one of the voyageurs killed at his feet, and the four others fled, threw himself on his knees to receive the last fatal blow, which he regarded as inevitable. In this posture he received two or three discharges. But although the Savages fired while almost touching him, yet they did not inflict on him any new wounds. Finding himself, then, as it were, miraculously escaped from so many

croyaient mort de tous les coups qu'ils avaient entendu tirer sur lui. En montant dans la pirogue, et tournant la tête pour voir si on ne le suivait pas de trop près, il reçut dans la bouche un coup de plomb à outardes, la plupart des grains s'applatirent contre ses dents, quelques-uns entrèrent dans les gencives et y restèrent long-temps; j'y en ai vu deux moi-même. Le Père Doutreleau, tout blessé qu'il était, se chargea de gouverner la pirogue, et ses deux compagnons se mirent à ramer. Malheureusement l'un d'eux avait eu en partant la cuisse cassée d'un coup de fusil, dont il est demeuré estropié.

Vous jugez bien, mon Révérend Père, que le Missionnaire et ses compagnons ne pensèrent plus à remonter la rivière; ils descendirent le Mississipi le plus vite qu'ils purent, et perdirent enfin de vue la pirogue de leurs ennemis, qui les avaient poursuivis pendant plus d'une heure, en faisant un feu continu sur eux, et qui se vantèrent au Village de les avoir tués. Les deux rameurs furent souvent tentés de se rendre; mais encouragés par le Missionnaire, ils firent peur à leur tour aux Sauvages. Une vieille arme qui n'était point chargée, ni en état de l'être, qu'ils leur montrèrent de temps-en-temps, leur fit faire souvent le plongeon dans leur pirogue, et les obligea enfin de se retirer.

Dès qu'ils se virent débarrassés de leurs ennemis, ils pansèrent leurs plaies comme ils purent, et jetant dans le fleuve tout ce qu'ils avaient dans leurs pirogues, pour s'éloigner plus aisément de cette rive meurtrière, ils ne conservèrent que quelques morceaux de lard cru pour leur nourriture.

mortal blows, he took to flight, having on still his priestly garments, and without any other defense than an entire confidence in God, whose particular protection was given him, as the event proved. He threw himself into the water, and after advancing some steps, gained the pirogue in which two of the voyageurs were making their escape. They had supposed him to be killed by some of the many balls which they had heard fired on him. In climbing up into the pirogue, and turning his head to see whether any one of his pursuers was following him too closely, he received in the mouth a discharge of small shot, the greater part of which were flattened against his teeth, although some of them entered his gums, and remained there for a long time. I have myself seen two of them there. Father Doutreleau, all wounded as he was, undertook the duty of steering the pirogue, while his two companions placed themselves at the paddles. Unfortunately, one of them, at setting out, had his thigh broken by a musket-ball, from the effects of which he has since remained a cripple.

You may well imagine, my Reverend Father, that the Missionary and his companions had no thoughts of ascending the river. They descended the Mississippi with all the speed possible, and at last lost sight of the pirogue of their enemies, who had pursued them for more than an hour, keeping up a continual fire upon them, and who boasted at the Village that they had killed them. The two paddlers were often tempted to give themselves up, but encouraged by the Missionary, they in their turn made the Savages fear. An old gun which was not loaded, nor in a condition to be, which they pointed at them from

Leur dessein était de s'arrêter en passant aux *Natchez*; mais ayant aperçu les maisons françaises ou abattues ou brûlées, ils ne jugèrent pas à propos d'écouter les complimens des Sauvages, qui du bord du fleuve les invitaient à mettre pied à terre: ils gagnèrent au plus vite le large, et par-là ils évitèrent les coups qu'on tira inutilement sur eux. C'est alors qu'ils commencèrent à se défier de toutes ces Nations sauvages, et qu'ils résolurent de n'approcher de la terre qu'à la Nouvelle Orléans, et même, supposé que ces barbares s'en fussent rendus les maîtres, de dériver jusqu'à la Balize, où ils espéraient trouver quelque vaisseau français à portée de recueillir les débris de la Colonie.

En passant devant les *Tonikas*, ils s'éloignèrent le plus qu'ils purent de leur bord; mais ils furent découverts, et une pirogue qu'on avait dépêchée pour les reconnaître, ne fut pas long-temps sans les approcher. Leur crainte et leur défiance se renouvelèrent, et ils ne prirent le parti de s'arrêter, que quand ils s'aperçurent qu'on parlait fort bien français dans cette pirogue; alors ils revinrent de leur frayeur, et dans l'abattement où ils étaient, ils furent bien consolés de pouvoir mettre pied à terre. Ils y trouvèrent la petite armée française qui se formait, des Officiers compatissans et tout-à-fait gracieux, un Chirurgien et des rafraîchissemens: ils se refirent un peu après tant de dangers et de misères, et ils profitèrent dès le lendemain d'une pirogue qu'on équipait pour la *Nouvelle Orléans*.

Je ne puis vous exprimer, mon Révérend Père, quel fut mon saisissement, quand je vis le Père

time to time, made them often dodge in their boat, and at last obliged them to retire.

As soon as they found themselves freed from their enemies, they dressed their wounds as well as they could, and for the purpose of aiding their flight from that fatal shore, they threw into the river everything they had in their boat, preserving only some pieces of raw bacon for their nourishment.

It had been their intention to stop in passing at the *Natchez*, but having seen that the houses of the French were either demolished or burned, they did not think it advisable to listen to the compliments of the Savages, who from the bank of the river invited them to land. They placed a wide distance between them as soon as possible; and thus shunned the balls which were ineffectually fired at them. It was then that they began to distrust all these savage Nations, and therefore resolved not to go near the land until they reached New Orleans, and supposing that the barbarians might have rendered themselves masters of it, to descend even to the Balize, where they hoped to find some French vessel provided to receive the wreck of the Colony.

In passing the *Tonikas*, they separated themselves as far as possible from the shore, but they were discovered, and a pirogue which had been despatched to reconnoiter them, was not a long time in approaching. Their fear and distrust were renewed, and they did not decide to stop, until they perceived that the persons in that boat spoke very good French, when they overcame their fears, and in the weak state they were, gladly availed themselves of the opportunity to land. There they found the little French army which had been formed, the Officers

Doutreleau le bras en écharpe, arriver de plus de quatre cens lieues, n'ayant que sa soutane qui ne fut point d'emprunt. Ma surprise augmenta au récit de ses aventures; je le mis aussitôt entre les mains du frère Parisel, qui visita ses plaies, et qui les a pansées avec un grand soin et un prompt succès.

Le Missionnaire n'était point encore entièrement guéri de ses blessures, qu'il partit pour aller servir d'Aumônier à l'armée Française, comme il l'avait promis à Messieurs les Officiers qui l'en avaient prié. Il partagea avec eux les fatigues du siège de *Natchez*, et il y donna de nouvelles preuves de son zèle, de sa sagesse, et de son courage.

A son retour des *Natchez*, il vint se délasser ici pendant six semaines, qu'il trouva bien longues, et qui me parurent bien courtes. Il était dans l'impatience de retourner à sa chère Mission; mais il me fallut l'équiper généralement de tout ce qui est nécessaire à un Missionnaire, et il fut obligé d'attendre le convoi pour les Illinois. Les risques qu'on courait sur le fleuve durant ce soulèvement des Sauvages, portèrent M. le Commandant à défendre aux voyageurs d'aller par bandes séparées. Il partit le 16 Avril avec plusieurs autres en assez grand nombre, pour n'avoir rien à craindre des ennemis. J'appris en effet qu'ils s'étaient rendus au-dessus des *Akensas*, sans qu'il leur fût arrivé aucun accident.

Le plaisir de voir le Père Doutreleau pour la première fois, et de le voir échappé à tant de périls, fut bien troublé par la vive douleur que je ressentais de la perte de deux Missionnaires, dont vous connaissez aussi-bien que moi le mérite. Vous savez qu'à un très-aimable caractère, ils joignaient les qualités

compassionate and every way kind, a Surgeon, and refreshments. After recovering a little from the great dangers and miseries they had endured, they on the next day availed themselves of a pirogue which had been fitted out for *New Orleans*.

I cannot express to you, my Reverend Father, the great satisfaction I felt at seeing Father Doutreleau, his arm in a scarf, arrive after a voyage of more than four hundred leagues, all the clothes he had on having been borrowed, except his cassock. My surprise was increased at the recital of his adventures. I placed him immediately in the hands of brother Parisel, who examined his wounds, and who dressed them with great care and speedy success.

The Missionary was not yet entirely cured of his wounds, when he departed to act as Chaplain to the French army, as he had promised Messieurs the Officers, in accordance with their request. He endured with them the fatigues of the campaign against the *Natchez*, and there gave new proofs of his zeal, his wisdom, and his courage.

On his return from the *Natchez*, he came to recruit himself here for six weeks, which he found very long, but which appeared to me very short. He was impatient to return to his dear Mission, but it was necessary for me to fit him out generally with everything proper for a Missionary, and he was obliged to wait for the escort which was going to the Illinois. The risks which they ran on the river during this insurrection of the Savages, induced Monsieur the Commandant to forbid voyageurs going in separate companies. He set out, therefore, on the 16th of April, with many others, in a body sufficiently large to relieve them from all fear of their

propres des hommes apostoliques; qu'ils étaient très-affectionnés à leur Mission; qu'ils parlaient déjà assez bien la langue des Sauvages; que leurs premiers travaux produisaient de grands fruits, et en auraient produit bien d'autres, puisque l'un et l'autre n'avaient guères que trente-cinq à trente-six ans. Cette perte qui m'occupe uniquement, ne me permet pas même de penser à la perte que nous avons faite de leurs Nègres et de leurs effets, quoiqu'elle dérange bien une Mission qui ne fait que de naître, et qui est dans des besoins que vous connaissez mieux que personne.

Au reste, il n'est rien arrivé à ces deux excellens Missionnaires que nous pleurons, à quoi ils ne se fussent préparés, lorsqu'ils se consacrèrent aux Missions des Sauvages de cette Colonie. Cette seule disposition, indépendamment de tout le reste, a mis sans doute une grande différence aux yeux de Dieu entre leur mort et celle de tant d'autres, qui ont été les martyrs du nom Français. Aussi suis-je bien persuadé que la crainte d'un sort semblable ne rallentira point le zèle de ceux de nos pères qui auraient la pensée de nous suivre, et ne détournera pas nos Supérieurs de se rendre aux saints desirs qu'ils auront de venir partager nos travaux.

Connaissant comme vous faites, mon Révérend Père, la vigilance et les vues de M. notre Commandant, vous jugez bien qu'il ne s'est pas endormi dans les tristes conjonctures où nous nous trouvions. On peut dire sans flatterie qu'il s'est surpassé lui-même par les mouvemens continuels qu'il s'est donnés, et par les sages mesures qu'il a prises pour

enemies. I learned, in fact, that they had proceeded above the *Akensas*, without any accident.

The pleasure of seeing Father Doutreleau for the first time, and seeing him, too, after his escape from such imminent perils, was much impaired by the vivid grief I felt for the loss of two Missionaries, with whose merit you were as well acquainted as myself. You know that to a most amiable disposition, they united the appropriate qualifications for apostolic men, that they were very much attached to their Mission, that they had already become well acquainted with the language of the Savages, that their earliest labors had produced great fruits, and they gave the promise of still greater results, since neither of them was more than thirty-five or thirty-six years of age. This deprivation, which entirely occupied my thoughts, gave me no time for thinking of the loss we had sustained of their Negroes and their effects, although it very much deranged a Mission which had just been commenced, and whose necessities you know better than any one else.

But nothing has happened to these two excellent Missionaries for which we should mourn, or for which they were not prepared when they devoted themselves to the Savage Missions in this Colony. This disposition alone, independent of everything else, has without doubt placed a great difference in the eyes of God between their death and that of the others, who have fallen martyrs to the French name. But I am well persuaded that the fear of a similar fate will not in the least diminish the zeal of those of our fathers who had thought of following them, neither will it deter our Superiors from responding to the holy desires they may have of sharing our labors.

venger le sang Français, et pour prévenir les malheurs dont presque tous les postes de la Colonie étaient menacés.

Aussitôt qu'il eut appris l'irruption imprévue des Sauvages *Natchez*, il en fit porter la nouvelle dans tous les postes, et jusqu'aux Illinois, non par la voie directe et ordinaire du fleuve, qui était fermée, mais d'un côté par les *Natchitoches* et les *Akensas*; et de l'autre par la mobile et les *Tchicachas*; il invita les voisins nos alliés, et particulièrement les *Tchactas*, à venger cette perfidie; il fournit d'armes et de munitions toutes les maisons de la Ville et des habitations; il fit monter deux vaisseaux; savoir, le Duc de Bourbon et l'Alexandre, vers les *Tonikas*. Ces vaisseaux étaient comme deux bonnes forteresses contre les insultes des Sauvages, et en cas d'attaque, deux asiles assurés pour les femmes et pour les enfans; il fit faire un fossé d'enceinte autour de la Ville, et il plaça des corps-de-garde à ses quatre extrémités; il forma pour sa défense plusieurs compagnies de milice bourgeoise, qui continuent de monter la garde tous les soirs. Comme il y avait plus à craindre dans les concessions et les habitations que dans la Ville, on s'y est fortifié avec plus de soin: il y a de bons forts aux *Chapitoulas*, aux *Cannes brûlées*, aux *Allemands*, aux *Bayagoulas*, et à la *Pointe coupée*.

D'abord M. notre Commandant n'écoutant que son courage, prit le dessein de se mettre à la tête des troupes, mais on lui représenta qu'il ne devait point quitter la *Nouvelle Orléans* où sa présence était absolument nécessaire; qu'il y avait à craindre qu'il

Knowing, as you do, my Reverend Father, the vigilance and the foresight of Monsieur our Commandant, you can well imagine that he did not sleep in this sad crisis in which we now found ourselves. We may say without flattery that he surpassed himself by the rapid movements he made, and by the wise measures he adopted to revenge the French blood which had been shed, and to prevent the evils with which almost all the posts of the Colony were threatened.

As soon as he was apprised of this unexpected attack by the *Natchez* Savages, he caused the news to be carried to all the posts, and even as far as the Illinois, not by the direct and ordinary route of the river, which was closed, but on one side by the *Natchitoches* and the *Akensas*, and on the other by Mobile and the *Tchicachas*. He invited the neighbors who were our allies, and particularly the *Tchactas*, to avenge this perfidy.²⁰ He furnished arms and ammunition to all the houses of this City and to the plantations. He caused two ships, that is, the *Duc de Bourbon* and the *Alexandre*, to ascend the river as far as the *Tonikas*. These ships were like two good fortresses against the insults of the Savages, and in case of attack, two certain asylums for the women and children. He caused a ditch to be dug entirely around the City, and placed guard-houses at the four extremities. He organized for its defense many companies of city militia who mounted guard during the whole night. As there was more to fear in the grants and in the plantations than in the City, he fortified them with the most care. He had good forts erected at *Chapitoulas*, at *Cannes brûlées*, at *les Allemands*, at *Bayagoulas*, and at *Pointe coupée*.

ne prît envie aux *Tchactas* de tomber sur la Ville, si elle était dégarnie de troupes, et que les Nègres, pour s'affranchir de l'esclavage, ne se joignissent à eux, ainsi que quelques-uns s'étaient joints aux *Natchez*. D'ailleurs il pouvait être tranquille sur la conduite des troupes, M. le Chevalier de Loubois, dont il connaissait l'expérience et la bravoure, ayant été chargé de les commander.

Pendant que notre petite armée se rendait aux *Tonikas*, sept cens *Tchactas* ramassés et conduits par M. le Sueur, marchaient vers les *Natchez*; on fut informé par un parti de leurs gens, que ces Sauvages n'étaient nullement sur leurs gardes, et qu'ils passaient toutes les nuits à danser. Les *Tchactas* les surprirent, et vinrent fondre sur eux le 27 Janvier à la pointe du jour; en moins de trois heures ils délivrèrent 59 personnes, tant femmes qu'enfans, avec le Tailleur et le Charpentier, et 106 Nègres ou Nègresses avec leurs enfans; ils firent 18 *Natchez* esclaves, et enlevèrent 60 chevelures; ils en auraient enlevé davantage, s'ils ne s'étaient pas attachés à délivrer les esclaves, comme on le leur avait recommandé. Ils n'eurent que deux hommes de tués, et sept ou huit de blessés. Ils se campèrent avec leur prise à la concession de Sainte-Catherine, dans un simple parc fermé de pieux. La victoire eût été complète, s'ils eussent attendu l'armée Française, ainsi qu'on en était convenu avec leurs Députés.

Les *Natchez* se voyant attaqués par les formidables *Tchactas*, regardèrent leur défaite comme certaine; ils se renfermèrent dans deux forts, et passèrent les nuits suivantes à danser leur danse de mort. Dans

At first, Monsieur our Commandant, listening only to the dictates of his own courage, adopted the design of placing himself at the head of the troops, but it was represented to him that he ought not to quit *New Orleans*, where his presence was absolutely necessary, that there was danger of the *Tchactas* determining to fall upon the City, if it should be deprived of its troops; and the Negroes, to free themselves from slavery, might join them, as some had done with the *Natchez*. Moreover he could feel perfectly easy with regard to the conduct of the troops, as Monsieur the Chevalier de Loubois, with whose experience and bravery he was well acquainted, had been appointed to command them.

While our little army was repairing to the *Tonikas*, seven hundred *Tchactas* mustered, and conducted by Monsieur le Sueur, marched toward the *Natchez*. We were informed by a party of these people that the Savages were not at all on their guard, but passed all their nights in dancing. The *Tchactas* took them therefore by surprise, and made a descent on them on the 27th of January, at the break of day. In less than three hours they had delivered 59 persons, both women and children, with the Tailor and Carpenter, and 106 Negroes or Negro women with their children; they made 18 of the *Natchez* prisoners and took 60 scalps. They would have taken more, if they had not been intent on freeing the slaves, as they had been directed. They had but two men killed and seven or eight wounded. They encamped with their prizes at the grant of Sainte Catherine, in a bare cattle-yard enclosed with stakes. The victory would have been complete if they had waited for the arrival of the French army, as had been agreed upon with their Deputies.

leurs harangues on les entendait reprocher aux *Tchactas* leur perfidie, de ce qu'ils s'étaient déclarés en faveur des Français, contre la parole qu'ils leur avaient donnée de s'unir à eux pour les détruire.

Trois jours avant cette action, le sieur Mesplex arriva aux *Natchez* avec cinq autres Français: ils s'étaient offerts à M. de Loubois, pour aller leur porter des paroles de paix, afin de pouvoir sous ce prétexte s'informer de leurs forces et de leur situation présente. En descendant de la barque, ils rencontrèrent un parti, qui, sans leur donner le temps de parler, leur tua trois hommes, et fit les trois autres prisonniers. Le lendemain ils renvoyèrent un de ces prisonniers avec une lettre, par laquelle ils demandaient pour ôtage le sieur Broutin, qui avait autrefois commandé chez eux, et le chef des *Tonikas*: de plus ils exigeaient pour la rançon des femmes, des enfans et des esclaves deux cens fusils, deux cens barrils de poudre, deux cens barrils de balles, deux mille pierres à fusil, deux cens couteaux, deux cens haches, deux cens pioches, vingt quarts d'eau-de-vie, vingt barriques de vin, vingt barrils de vermillon, deux cens chemises, vingt pièces de linbourg, vingt pièces de toile, vingt habits galonnés sur les coutures, vingt chapeaux bordés avec des plumets, et cent habits plus simples. Leur dessein était d'égorger les Français qui apporteraient ces marchandises. Dès le même jour ils brûlèrent avec la dernière inhumanité le sieur Mesplex et son compagnon.

Le 8 Février, les Français avec les *Tonikas*, et quelques autres petites Nations qui sont vers le bas

The *Natchez* seeing themselves attacked by the formidable *Tchactas*, regarded their defeat as certain, and shutting themselves up in two forts, passed the following nights in dancing their death-dance. In their speeches we heard them reproaching the *Tchactas* for their perfidy, in declaring in favor of the French, contrary to the pledge they had given, to unite with them for our destruction.

Three days before this action, the sieur Mesplex landed among the *Natchez* with five other Frenchmen. They had volunteered to Monsieur de Loubois to carry to the Savages negotiations for peace, that they might be able under this pretext to gain information with regard to their force, and their present situation. But in descending from their boat, they encountered a party, who without giving them time to speak, killed three of their men, and made the other three prisoners. The next day they sent one of these prisoners with a letter, in which they demanded as hostages the sieur Broutin, who had formerly been commandant among them, and the chief of the *Tonikas*. Besides, they demanded as the ransom for the women, children, and slaves, two hundred guns, two hundred barrels of powder, two hundred barrels of balls, two thousand gun-flints, two hundred knives, two hundred hatchets, two hundred pickaxes, twenty quarts of brandy, twenty casks of wine, twenty barrels of vermilion, two hundred shirts, twenty pieces of limbourg, twenty pieces of cloth, twenty coats with lace on the seams, twenty hats bordered with plumes, and a hundred coats of a plainer kind. Their design was to massacre the French who should bring these goods. On the very same day, with every refinement in cruelty they burned sieur Mesplex and his companion.

du Mississipi, arrivèrent aux *Natchez*. Ils s'emparèrent de leur Temple dédié au Soleil.

L'impatience et l'indocilité des *Tchactas*, lesquels, comme presque tous les Sauvages, ne sont capables que d'un coup de main, et ensuite se retirent; le trop petit nombre de soldats Français qui se trouvèrent accablés de fatigues; le manque de vivres que les Sauvages volaient aux Français; le défaut de munitions dont on ne pouvait rassasier les *Tchactas*, qui en dépensaient une partie inutilement, et qui mettaient l'autre en réserve pour la chasse; la résistance des *Natchez* qui s'étaient bien fortifiés, et qui se battaient en désespérés; tout cela déterminà à écouter les propositions que firent les assiégés après sept jours de tranchée ouverte. Ils menaçaient, si nous persistions dans le siège, de brûler ce qui leur restait de Français, et ils s'offrirent de les rendre, si nous voulions retirer nos sept pièces de canons, qui, dans le fond, faute d'un bon cannonier, et dans les circonstances présentes, n'étaient guère propres qu'à leur faire peur.

Les propositions furent acceptées et accomplies de part et d'autre. Le 25 Février, les assiégés remirent fidèlement tout ce qu'ils avaient promis, et les assiégeans se retirèrent avec leurs canons dans un petit fort qu'on éleva promptement sur l'Escôre auprès du fleuve, pour inquiéter toujours les *Natchez*, et pour assurer le passage aux voyageurs. M. Perrier en donna le commandement à M. Dartaguet, pour reconnaître l'intrépidité avec laquelle, durant le siège, il s'exposait aux plus grands dangers, et bravait par-tout la mort.

On the 8th of February, the French, with the *Tonikas*, and some other small Tribes from the lower end of the Mississippi, arrived at the *Natchez*, and seized their Temple dedicated to the Sun.

The impatience and intractability of the *Tchactas*, who like almost all Savages are capable of striking only one blow, and then disperse; the small number of French soldiers who found themselves worn down by fatigues; the want of provisions which the Savages stole from the French; the failure of ammunition with which they were not able to satisfy the *Tchactas*, who wasted one part of it, and placed the other in reserve to be used in hunting; the resistance of the *Natchez*, who were well fortified, and who fought in desperation,—all these things decided us to listen to the propositions which the besieged made, after the trenches had been opened for seven days. They threatened, if we persisted in the siege, to burn those of the French who remained, while on the other hand, they offered to restore them, if we would withdraw our seven pieces of cannon. These, in reality, for want of a good gunner, and under present circumstances, were scarcely in a fit state to give them any fear.

These propositions were accepted, and fulfilled on both sides. On the 25th of February, the besieged faithfully restored all that they had promised, while the besiegers retired with their cannon to a small fort which they had hastily built on the Escôre [bluff] near the river, for the purpose of always keeping the *Natchez* in check, and insuring a passage to the voyageurs. Monsieur Perrier gave the command of it to Monsieur Dartaguet, as an acknowledgment of the intrepidity with which, during

Avant que les *Tchactas* se déterminassent à donner sur les *Natches*, ils étaient allés chez eux porter le calumet. Ils y furent reçus d'une manière assez nouvelle: ils les trouvèrent, eux et leurs chevaux, parés de chasubles et de devants d'autel: plusieurs portaient à leur cou de patènes, buvaient et donnaient à boire de l'eau-de-vie dans des calices et des ciboires. Les *Tchactas* eux-mêmes, quand ils eurent pillé nos ennemis, renouvelèrent cette profanation sacrilège, en faisant dans leurs danses et dans leurs jeux le même usage de nos ornemens et de nos vases sacrés. On n'en a pu retirer qu'une petite partie. La plupart de leurs chefs sont venus ici pour se faire payer des chevelures qu'ils ont enlevées, et des Français ou des Nègres qu'ils ont délivrés. Ils nous ont fait acheter bien cher leurs petits services, et ne donnent guère envie de les employer dans la suite, d'autant plus qu'ils ont paru beaucoup moins braves que les petites Nations, dont ils ne se font redouter que par leur grand nombre. Les maladies diminuent tous les ans cette Nation, qui est maintenant réduite à trois ou quatre mille guerriers. Depuis que ces Sauvages ont fait connaître ici leur caractère, on ne peut plus les souffrir; ils sont insolens, féroces, dégoûtans, importuns et insatiables. On plaint et on admire tout-à-la-fois nos Missionnaires, de renoncer à toute société, pour n'avoir que celle de ces Barbares.

J'ai renouvelé connaissance avec *Pazistiv* un des chefs, et avec un grand nombre d'autres *Tchactas*. Ils m'ont rendu beaucoup de visites intéressées, et m'ont souvent répété à-peu-près le même compliment qu'ils me firent il y a plus d'un an, lorsque je

the siege, he had exposed himself to the greatest dangers, and everywhere braved death.²¹

Before the *Tchactas* had determined to fall upon the *Natchez*, they had gone to them to carry the calumet, and were received in a very novel manner. They found them and their horses adorned with chasubles and drapery of the altars, many wore patens about their necks, and drank and gave to drink of brandy in the chalices and the ciboria. And the *Tchactas* themselves, when they had gained these articles by pillaging our enemies, renewed this profane sacrilege, by making the same use of our ornaments and sacred vessels in their dances and sports. We were never able to recover more than a small portion of them. The greater part of their chiefs have come here to receive payment for the scalps they have taken, and for the French and Negroes whom they have freed. It is necessary for us to buy very dearly their smallest services, and we have scarcely any desire to employ them again, particularly as they have appeared much less brave than the small Tribes, who have not made themselves feared by their great number. Every year disease diminishes this Nation, which is now reduced to three or four thousand warriors. Since these Savages have betrayed their disposition here, we have not been able to endure them longer. They are insolent, ferocious, disgusting, importunate, and insatiable. We compassionate, and at the same time, we admire our Missionaries, that they should renounce all society, to have only that of these Barbarians.

I have renewed my acquaintance with *Paatlako*, one of the chiefs, and with a great number of other *Tchactas*. They have made me many interesting

les quittai. «Nos cœurs et ceux de nos enfans pleurent, m'ont-ils dit, depuis que nous ne te voyons plus; tu commençais à avoir de l'esprit comme nous; tu nous entendais, et nous t'entendions; tu nous aimes, et nous t'aimons; pourquoi nous as-tu quittés? Que ne reviens-tu? Allons, viens-t-en avec nous.» Vous savez, mon Révérend Père, que je ne pouvais répondre à leurs desirs: ainsi je leur dis simplement que je les irai rejoindre dès que je le pourrai; qu'après tout je ne suis ici que de corps, et que mon cœur est demeuré chez eux: «cela est bon, repartit un de ces Sauvages, mais cependant ton cœur ne nous dit rien, il ne nous donne rien.» C'est toujours là qu'ils en reviennent; ils ne nous aiment, et ne nous trouvent de l'esprit qu'autant que nous leur donnons.

Il est vrai que *Paatlako* a combattu avec beaucoup de valeur contre les *Natchez*; il y a même reçu un coup de fusil dans les reins: pour le consoler de sa blessure on l'a reçu avec plus d'estime et d'amitié que les autres. A peine s'est-il vu dans son Village, qu'enflé de ces légères marques de distinction, il a dit au Père Baudouin, que toute la *Nouvelle Orléans* avait été dans d'étranges allarmes au sujet de sa maladie, et que M. Perrier a informé le Roi de sa bravoure et des grands services qu'il a rendus dans la dernière expédition. A ces traits, je reconnais le génie de cette Nation; c'est la présomption et la vanité même.

On a abandonné aux *Tchactas* trois Nègres des plus mutins, et qui s'étaient déclarés le plus pour les *Natchez*; ils les ont brûlés vifs avec une cruauté qui a inspiré à tous les Nègres une nouvelle horreur des

visits and have often repeated to me very nearly the same compliment which they paid me more than a year ago when I left them. "Our hearts and those of our children weep," they said to me, "since we shall not see you more; you were beginning to have the same spirit with us, you listened to us, and we listened to you, you loved us and we loved you: why have you left us? will you not return? come, go with us!" You know, my Reverend Father, that I was not able to yield to their wishes. I therefore merely said that I would come to rejoin them as soon as it was in my power, but that after all, I should be here only in the body, while my heart was with them. "That is good," replied one of these Savages, "but, nevertheless, your heart will say nothing to us, it will give us nothing." Thus it is that everything comes to that point; they do not love us, and do not find us of the same spirit as themselves, except when we are giving them something.

It is true that *Paatlako* has fought with much courage against the *Natches*, and has even received a musket-ball in the loins, while to console him for this wound he has had more esteem and friendship shown him than the rest. Scarcely was he seen in his Village, when, inflated with these trifling marks of distinction, he said to Father Baudouin,²² that all *New Orleans* has been in a wonderful state of alarm on account of his illness, and that Monsieur Perrier had informed the King of his bravery and the great services he had rendered in the last expedition. In these traits I recognize the genius of this Nation: it is presumption and vanity itself.

They had abandoned to the *Tchactas* three Negroes who had been most unruly, and who had taken the

Sauvages: il en peut résulter un bien pour la sûreté de la Colonie. Les *Tonikas* et les autres petites Nations ont remporté de nouveaux avantages sur les *Natches*, et y ont fait plusieurs prisonniers: ils ont brûlé trois femmes et quatre hommes, après leur avoir enlevé la chevelure. On dit que le peuple commence à s'accoutumer à un spectacle si barbare.

On ne put s'empêcher d'être attendri, lorsqu'on vit arriver en cette Ville les femmes Françaises, que les *Natches* avaient fait leurs esclaves: les misères qu'elles ont souffertes étaient peintes sur leurs visages: cependant il paraît qu'elles les ont bientôt oubliées: du-moins plusieurs d'entr'elles se sont fort pressées de se remarier, et on assure qu'il y a eu de grandes démonstrations de joie à leurs noces.

Les petites filles que nul des habitans n'a voulu adopter, ont grossi le troupeau intéressant des orphelines que les Religieuses élèvent. Le grand nombre de ces enfans ne sert qu'à augmenter leur charité et leurs attentions. On leur a fait une classe séparée, et on leur a donné deux maîtresses particulières.

Il n'y en a pas une de cette sainte Communauté, qui ne soit charmée d'avoir passé les mers, ne dût-elle faire ici d'autre bien que celui de conserver ces enfans dans l'innocence, et de donner une éducation polie et chrétienne à de jeunes Françaises qui risquaient de n'être guères mieux élevées que des esclaves. On fait espérer à ces saintes filles, qu'avant la fin de l'année elles occuperont la maison neuve qu'on leur destine, et après laquelle elles soupirent depuis long-temps.

Quand elles y seront une fois logées, à l'instruction

most active part in behalf of the *Natches*. They have been burned alive with a degree of cruelty which has inspired all the Negroes with a new horror of the Savages, but which will have a beneficial effect in securing the safety of the Colony.²³ The *Tonikas* and other smaller Tribes have gained some new advantages over the *Natches*, and have taken many prisoners, of whom they have burned three women and four men, after having taken their scalps. Our own people, it is said, begin to be accustomed to this barbarous spectacle.

We could not forbear being affected, when we saw arrive in this City the French women whom the *Natches* had made slaves. The miseries which they had suffered were painted on their countenances. But it seems as if they shortly forgot them; at least, many of them were in great haste to marry again, and we are told there were great demonstrations of joy at their weddings.

The little girls, whom none of the inhabitants wish to adopt, have greatly enlarged the interesting company of orphans whom the Nuns are bringing up. The great number of these children only serves to increase their charity and attentions. They have formed them into a separate class, and have appointed two special matrons for their care.

There is not one of this holy Community but is delighted at having crossed the ocean, nor do they seek here any other happiness than that of preserving these children in their innocence, and giving a polished and Christian education to these young Frenchmen, who are in danger of being almost as degraded as the slaves. We may hope, with regard to these holy women, that before the end of the year they will

des pensionnaires, des orphelines, des filles du dehors et des Nègresses, elles ajouteront encore le soin des malades de l'hôpital, et d'une maison de refuge pour les femmes de vertu suspecte: peut-être même que, dans la suite, elles pourront aider à donner régulièrement chaque année la retraite à un grand nombre de dames, selon le goût que nous leur en avons inspiré.

Tant d'œuvres de charité suffiraient pour occuper en France plusieurs communautés et des instituts différens. Que ne peut point un grand zèle! Ces divers travaux n'étonnent point sept Ursulines, et elles comptent de les soutenir avec la grâce de Dieu, sans que l'observance religieuse en souffre. Pour moi je crains fort que, s'il ne leur vient pas du secours, elles ne succombent sous le poids de tant de fatigues. Ceux qui, avant que de les connaître, disaient qu'elles venaient trop tôt, et en trop grand nombre, ont bien changé de sentimens et de langage: témoins de leur conduite édifiante, et des grands services qu'elles rendent à la Colonie, ils trouvent qu'elles sont venues trop tard, et qu'il n'en saurait trop venir de la même vertu et du même mérite.

Les *Tchikachas*, Nation brave, mais perfide, et peu connue des Français, ont tâché de débaucher la Nation Illinoise: ils ont même sondé quelques particuliers, pour voir s'ils ne pourraient pas l'attirer au parti des Sauvages ennemis de notre Nation. Les Illinois leur ont répondu qu'ils sont presque tous de la prière (c'est-à-dire, selon leur manière de s'exprimer, qu'ils sont Chrétiens), et que, d'ailleurs, ils sont inviolablement attachés aux Français, par les alliances que plusieurs de leur Nation ont contractées avec eux, en épousant leurs filles.

occupy the new mansion which is destined for them, and which they have for so long a time desired.

When they shall once be settled there, to the instruction of the boarders, the orphans, the girls who live without, and the Negro women, they will add also the care of the sick in the hospital, and a house of refuge for women of questionable character. Perhaps they will even at length be able to aid in affording regularly each year the retreat to a large number of women, in accordance with the taste with which we have inspired them.²⁴

So many works of charity would, in France, be sufficient to occupy many associations and different institutions. But what cannot great zeal effect? These different labors do not at all startle seven Ursulines, and by the grace of God they are able to sustain them, without infringing at all on the observance of their religious rules. But for myself, I very much fear that, if some assistance do not arrive, they may sink under the weight of such great fatigues. Those who, before they were acquainted with them, said they had come out too soon and in too great a number, have entirely changed their views and their language; witnesses of their edifying conduct and the great services which they render to the Colony, they find that they have not arrived soon enough, and that there could not come too much of the same virtue and the same merit.

The *Tchikachas*, a brave Nation but treacherous, and little known to the French, have endeavored to seduce the Illinois Tribes from their allegiance: they have even sounded some particular persons to see whether they could not draw them over to the party of those Savages who were enemies of our Nation.

« Nous nous mettrons toujours, ajoutèrent-ils, au-devant des ennemis des Français; il faudra nous passer sur le ventre pour aller à eux, et nous frapper nous-mêmes au cœur avant que de leur porter un seul coup. »

Leur conduite s'est soutenue et n'a point démenti leurs paroles. A la première nouvelle de la guerre des *Natchez* et des *Yazous*, ils sont venus ici pleurer les Robes noires et les Français, et offrir les services de leur Nation à M. Perrier, pour venger la mort des Français. Je me trouvai au gouvernement à leur arrivée, et je fus charmé des harangues qu'ils firent. *Chikagou*, que vous avez vu à Paris, était à la tête des *Mitchigamias*; et *Mamantouensa*, à la tête des *Kaskakias*.

Chikagou parla le premier. Il étendit dans la salle un tapis de peau de biche, bordé de porc-épic, sur lequel il mit deux calumets, avec divers agrémens sauvages, qu'il accompagna d'un présent à l'ordinaire. « Voilà, dit-il, en montrant ces deux calumets, deux paroles que nous t'apportons; l'une de Religion, et l'autre de paix ou de guerre, selon que tu l'ordonneras. Nous écoutons avec respect les Commandans, parce qu'ils nous portent la parole du Roi notre Père; et plus encore les Robes noires, parce qu'ils nous portent la parole de Dieu même, qui est le Roi des Rois. Nous sommes venus de bien loin pleurer avec toi la mort des Français, et t'offrir nos Guerriers pour frapper sur les Nations ennemies que tu voudras nous marquer. Tu n'as qu'à parler. Quand je passai en France, le Roi me promit sa protection pour la Prière, et me recommanda de ne la quitter jamais: je m'en souviendrai

The Illinois have replied to them that they were almost all "of the prayer" (that is, according to their manner of expression, that they are Christians); and that in other ways they are inviolably attached to the French, by the alliances which many of that Nation had contracted with them, in espousing their daughters.

"We always place ourselves," added they, "before the enemies of the French; it is necessary to pass over our bodies to go to them, and to strike us to the heart before a single blow can reach them."

Their conduct is in accordance with this declaration, and has not in the least contradicted their words. At the first news of the war with the *Natchez* and the *Yazous*, they came hither to weep for the black Robes and the French, and to offer the services of their Nation to Monsieur Perrier, to avenge their death. I happened to be at the governor's house when they arrived, and was charmed with the harangues they made. *Chikagou*,²⁵ whom you saw in Paris, was at the head of the *Mitchigamias*, and *Mamantouensa* at the head of the *Kaskaskias*.

Chikagou spoke first. He spread out in the hall a carpet of deerskin, bordered with porcupine quills, on which he placed two calumets, with different savage ornaments, accompanying them with a present according to the usual custom. "There," said he, in showing these two calumets, "are two messages which we bring you, the one of Religion, and the other of peace or war, as you shall determine. We have listened with respect to the Governors, because they bring us the word of the King our Father, and much more to the black Robes, because they bring us the word of God himself, who is the King of

toujours. Accorde-nous aussi ta protection pour nous et pour nos Robes noires.» Il exposa ensuite les sentimens édifiants dont il était pénétré sur la Religion, que l'Interprète Baillarjon nous fit à demi-entendre en très-mauvais Français.

Mamantouensa parla ensuite; sa harangue était laconique, et d'un style bien différent de celui des Sauvages, qui répètent cent fois la même chose dans le même discours.

«Voilà, dit-il, en adressant la parole à M. Perrier, deux jeunes esclaves *Padoukas*, quelques pelleteries, et d'autres bagatelles; c'est un petit présent que je te fais; mon dessein n'est pas de t'engager à m'en faire un plus grand: tout ce que je te demande, c'est ton cœur et ta protection; j'en suis plus jaloux que de toutes les marchandises du monde; et quand je te la demande, c'est uniquement pour la Prière. Mes sentimens sur la guerre sont les mêmes que ceux de *Chikagou*, qui vient de parler: vainement répéterais-je ce que tu viens d'entendre.»

Un autre vieux Chef, qui avait l'air d'un ancien Patriarche, se leva aussi: il se contenta de dire qu'il voulait mourir, comme il avait toujours vécu, dans la Prière. «La dernière parole, ajouta-t-il, que nous ont dite nos Pères, étant sur le point de rendre le dernier soupir, c'est d'être toujours attachés à la Prière, et qu'il n'y a point d'autre moyen d'être heureux en cette vie, et bien plus encore dans l'autre après la mort.»

M. Perrier, qui a de grands sentimens de Religion, écoutait avec un sensible plaisir ces harangues sauvages: il s'abandonna aux mouvemens de son cœur, sans avoir besoin de recourir aux détours et aux

Kings. We have come from a great distance to weep with you for the death of the French, and to offer our Warriors to strike those hostile Nations whom you may wish to designate. You have but to speak. When I went over to France, the King promised me his protection for the Prayer, and recommended me never to abandon it. I will always remember it. Grant then your protection to us and to our black Robes." He then gave utterance to the edifying sentiments with which he was impressed with regard to the Faith, as the Interpreter Baillaron enabled us to half understand them in his miserable French.

Mamantouensa spoke next. His harangue was short, and in a style widely different from that which is usual among the Savages, who a hundred times repeat the same thing in the same speech.

"There," said he, addressing Monsieur Perrier, "are two young *Padouka* slaves,²⁶ some skins, and some other trifles. It is but a small present which I make you; nor is it at all my design to induce you to make me one more costly. All that I ask of you is your heart and your protection. I am much more desirous of that than of all the merchandise of the world, and when I ask this of you, it is solely for the Prayer. My views of the war are the same as those of *Chikagou*, who has already spoken. It is useless therefore for me to repeat what you have just heard."

Another old Chief, who had the air of an ancient Patriarch, then rose. He contented himself with saying that he wished to die as he had lived, in the Prayer. "The last words," added he, "which our Fathers have spoken to us, when they were on the

déguisemens qui sont souvent nécessaires quand on traite avec le commun des Sauvages. A chaque harangue, il fit une réponse telle que ces bons Chrétiens pouvaient la souhaiter : il les remercia de leurs offres de service pour la guerre, étant assez forts contre les ennemis qui occupent le bas du fleuve ; mais il les avertit de se tenir sur leurs gardes, et de prendre notre défense contre ceux qui habitent le haut du même fleuve.

On se défie toujours des Sauvages appelés *Renards*, quoiqu'ils n'osent plus rien entreprendre, depuis que le Père Guignas a détaché de leur parti les Nations des *Kikapoux* et des *Maskoutins*. Vous savez, mon Révérend Père, qu'étant en Canada, il eut le courage de pénétrer jusques chez les *Sioux*, Sauvages errans vers la source du Mississipi, à environ huit cens lieues de la *Nouvelle Orléans*, et à six cens lieues de Quebec. Obligé d'abandonner cette Mission naissante, par le mauvais succès qu'avait eu l'entreprise contre les *Renards*, il descendit le fleuve pour se rendre aux Illinois. Le 15 Octobre de l'année 1728, il fut arrêté à mi-chemin par les *Kikapoux* et les *Maskoutins*. Pendant cinq mois qu'il fut captif chez ces Sauvages, il eut beaucoup à souffrir et tout à craindre. Il vit le moment où il allait être brûlé vif, et il se préparait à finir sa vie dans cet horrible tourment, lorsqu'il fut adopté par un vieillard, dont la famille lui sauva la vie, et lui procura la liberté. Nos Missionnaires, qui étaient chez les Illinois, ne furent pas plutôt instruits de sa triste situation, qu'ils lui procurèrent tous les adoucissemens qu'ils purent. Tout ce qu'il reçut, il l'employa à gagner les Sauvages : il y réussit, jusqu'à les engager même

point of yielding up their last breath, were to be always attached to the Prayer, and that there is no other way of being happy in this life, and much more in the next which is after death."

Monsieur Perrier, who has the deepest Religious feelings, listened with evident pleasure to these savage harangues. He abandoned himself to the dictates of his own heart, without taking the precaution to have recourse to the evasion and disguises which are often necessary when one is treating with the generality of Savages. To each harangue he made such an answer as good Christians should desire. He declined with thanks their offers of service for the war, since we were sufficiently strong against the enemies who lived at the lower end of the river, but advised them to be on their guard, and to undertake our defense against those who dwelt on the upper part of the same river.

We always felt a distrust of the *Renard* Savages, although they did not longer dare to undertake anything, since Father Guignas has detached from their alliance the Tribes of the *Kikapous* and the *Maskoutins*. You know, my Reverend Father, that, being in Canada, he had the courage to penetrate even to the *Sioux*, wandering Savages near the source of the Mississippi, at the distance of about eight hundred leagues from *New Orleans*, and six hundred leagues from Quebec. Obligated to abandon this infant Mission, by the unfortunate result of the enterprise against the *Renards*, he descended the river to repair to the Illinois. On the 15th of October in the year 1728, he was arrested when half-way, by the *Kikapous* and the *Maskoutins*. For five months he was a captive among these Savages, where he had much to

à le conduire chez les Illinois, et à y venir faire la paix avec les Français et les Sauvages de ce quartier. Sept ou huit mois après la conclusion de cette paix, les *Maskoutins* et les *Kikapoux* revinrent encore chez les Illinois, et emmenèrent le Père Guignas pour passer l'hiver avec eux, d'où, selon les apparences, il retournera en Canada. Ces fatigans voyages l'ont extrêmement vieilli; mais son zèle, plein de feu et d'activité, semble lui donner de nouvelles forces.

Les Illinois n'eurent point d'autre maison que la nôtre, pendant les trois semaines qu'ils demeurèrent dans cette ville: ils nous charmèrent par leur piété, et par leur vie édifiante. Tous les soirs ils récitaient le chapelet à deux chœurs, et tous les matins ils entendaient ma Messe, pendant laquelle, sur-tout les Dimanches et les Fêtes, ils chantaient différentes prières de l'Eglise, conformes aux différens Offices du jour; à la fin de la Messe, ils ne manquaient jamais de chanter de tout leur cœur la prière pour le Roi. Les Religieuses chantaient le premier couplet latin sur le ton ordinaire du chant Grégorien, et les Illinois continuaient les autres couplets en leur langue, sur le même ton. Ce spectacle, qui était nouveau, attirait grand monde dans l'Eglise, et inspirait une tendre dévotion. Dans le cours de la journée, et après le souper, ils chantaient souvent, ou seuls ou tous ensemble, diverses prières de l'Eglise, telles que sont le *Dies iræ*, etc., *Vexilla Regis*, etc., *Stabat Mater*, etc. A les entendre, on s'apercevait aisément qu'ils avaient plus de goût et de plaisir à chanter ces saints Cantiques, que le commun des Sauvages et même beaucoup de Français n'en

suffer and everything to fear. The time at last came when he was to be burned alive, and he prepared himself to finish his life in this horrible torment, when he was adopted by an old man, whose family saved his life, and procured him his liberty. Our Missionaries, who were among the Illinois, were no sooner acquainted with his sad situation, than they procured him all the alleviations they were able. Everything which he received he employed to conciliate the Savages, and succeeded even to the extent of engaging them to conduct him to the Illinois, and while there to make peace with the French and the Savages of that region. Seven or eight months after this peace was concluded, the *Maskoutins* and the *Kikapous* returned again to the Illinois country, and took away Father Guignas to spend the winter with them, from whence, in all probability, he will return to Canada. He has been exceedingly broken down by these fatiguing journeys, but his zeal, full of fire and activity, seems to give him new strength.²⁷

The Illinois had no other residence but with us, during the three weeks they remained in this city. They charmed us by their piety, and by their edifying life. Every evening they recited the rosary in alternate choirs, and every morning they heard me say Mass; during which, particularly on Sundays and Feast-days, they chanted the different prayers of the Church suitable to the Offices of the day. At the end of the Mass, they never fail to chant with their whole heart the prayer for the King. The Nuns chanted the first Latin couplet in the ordinary tone of the Gregorian chant, and the Illinois continued the other couplets in their language in the

trouvent à chanter des chansons frivoles et souvent dissolues.

On serait étonné, comme je l'ai été moi-même en arrivant dans cette Mission, de voir qu'un grand nombre de nos Français ne sont pas, à beaucoup près, si bien instruits de la Religion que le sont ces Néophytes: ils n'ignorent presque aucune des histoires de l'ancien et du nouveau Testament: ils ont d'excellentes méthodes d'entendre la sainte Messe et de recevoir les Sacrements; leur Catéchisme, qui m'est tombé entre les mains, avec la traduction littérale qu'en a faite le Père Boullanger, est un parfait modèle pour ceux qui en auraient besoin dans leurs nouvelles Missions. On n'a laissé ignorer à ces bons Sauvages aucun de nos Mystères et de nos devoirs: on s'est attaché au fond et à l'essentiel de la Religion, qu'on leur a exposé d'une manière également instructive et solide.

La première pensée qui vient à ceux qui connaissent ces Sauvages, c'est qu'il en a bien dû coûter, et qu'il en coûte bien encore aux Missionnaires, pour les former de la sorte au Christianisme. Mais leur assiduité et leur patience sont abondamment récompensées par les bénédictions qu'il plaît à Dieu de répandre sur leurs travaux. Le Père le Boullanger me mande qu'il est obligé, pour la seconde fois, d'augmenter considérablement son Eglise, par le grand nombre de Sauvages qui, chaque année, reçoivent le Baptême.

Le premier jour que les Illinois virent les Religieuses, *Mamantouensa*, apercevant auprès d'elles une troupe de petites filles, «je vois bien, leur dit-il, que vous n'êtes pas des Religieuses sans dessein.»

same tone. This spectacle, which was novel, drew great crowds to the Church, and inspired a deep devotion. In the course of the day, and after supper, they often chant, either alone or together, different prayers of the Church, such as the *Dies iræ*, etc., *Vexilla Regis*, etc., *Stabat Mater*, etc. To listen to them, you would easily perceive that they took more delight and pleasure in chanting these holy Canticles, than the generality of the Savages, and even more than the French receive from chanting their frivolous and often dissolute songs.

You would be astonished, as I myself have been, on arriving at this Mission, to find that a great number of our French are not, by any means, so well instructed in Religion as are these Neophytes; they are scarcely unacquainted with any of the histories of the old and new Testament; the manner in which they hear the holy Mass and receive the Sacraments, is most excellent; their Catechism, which has fallen into my hands, with the literal translation made by Father Boullanger,²⁸ is a perfect model for those who have need of such works in their new Missions. They do not leave these good Savages to be ignorant of any of our Mysteries, or of our duties, but attach them to the foundation and the essentials of Religion, which they have displayed before them in a manner equally instructive and sound.

The first thought which is suggested to those who become acquainted with these Savages is, that it must have been at great cost of labor to the Missionaries, and that it will be still more so, to form them into any kind of Christianity. But their assiduity and patience is abundantly recompensed by the blessings which it has pleased God to pour out upon

Il voulait dire qu'elles n'étaient pas de simples solitaires qui ne travaillent qu'à leur propre perfection. «Vous êtes, leur ajouta-t-il, comme les Robes noires, nos Pères; vous travaillez pour les autres. Ah! si nous avions là-haut deux ou trois de vous autres, nos femmes et nos filles auraient plus d'esprit, et seraient meilleures Chrétiennes. Hé bien! lui répondit la Mère Supérieure, choisissez celles que vous voudrez. Ce n'est point à nous à choisir, répondit *Mamantouensa*; c'est à vous qui les connaissez. Le choix doit tomber sur celles qui sont le plus attachées à Dieu, et qui l'aiment davantage.»

Vous jugez, assez, mon Révérend Père, combien ces saintes filles furent charmées de trouver dans un Sauvage des sentimens si raisonnables et si chrétiens. Ah! qu'il faudra de temps et de peines, pour apprendre aux *Tchactas* à penser et à parler de la sorte. Ce ne peut être que l'ouvrage de celui qui sait, quand il lui plaît, changer les pierres en enfans d'Abraham.

Chikagou garde précieusement, dans une bourse faite exprès, la magnifique tabatière que feu Madame la Duchesse d'Orléans lui donna à Versailles. Quelque offre qu'on lui en ait faite, il n'a jamais voulu s'en défaire; attention bien remarquable dans un Sauvage, dont le caractère est de se dégoûter bientôt de tout ce qu'il a, et de désirer passionnément ce qu'il voit et ce qu'il n'a pas.

Tout ce que *Chikagou* a raconté de la France à ses compatriotes, leur a paru incroyable. «On t'a payé, lui disait-on, pour nous faire accroire toutes ces belles fictions. Nous voulons bien croire, lui disaient ses parens, et ceux à qui sa sincérité était

their labors. Father le Boullanger has written me word that he is obliged, for the second time, considerably to enlarge his Church, on account of the great number of Savages who each year have received Baptism.

The first time that the Illinois saw the Nuns, *Mamantouensa*, perceiving before them a troop of little girls, remarked, "I see, indeed, that you are not Nuns without an object." He wished to say, that they were not mere solitaries, laboring only for their own perfection. "You are," he added, "like the black Robes, our Fathers; you labor for others. Ah! if we had above there two or three of your number, our wives and daughters would have more sense, and would be better Christians." "Ah, well!" the Mother Superior answered him, "choose those whom you wish." "It is not for me to choose," said *Mamantouensa*, "it is for you who know them. The choice should fall on those who are most attached to God, and who love him most."

You may well imagine, my Reverend Father, how much these holy women were charmed to find in a Savage sentiments so reasonable and Christian. Alas! it will take time and pains to teach the *Tchactas* to think and speak in this way. This indeed can only be the work of him, who knows how, when it pleases him, to change the stones into children of Abraham.

Chikagou guards most carefully, in a bag made expressly for the purpose, the magnificent snuff-box which the late Madame, the Duchess d'Orléans, gave him at Versailles. Notwithstanding all the offers made to him, he has never been willing to part with it,—a degree of consideration very remarkable in a

moins suspecte, que tu as vu tout ce que tu nous dis; mais il faut qu'un charme t'ait fasciné les yeux; car il n'est pas possible que la France soit telle que tu nous la dépeins.» Lorsqu'il disait qu'en France il y a cinq cabanes les unes sur les autres, et qu'elles sont aussi élevées que les plus grands arbres; qu'il y a autant de monde dans les rues de Paris, que de brins d'herbes dans les prairies, et de maringouins dans les bois; qu'on s'y promène, et qu'on fait même de longs voyages dans des cabanes de cuirs ambulantes; on ne le croyait pas plus que lorsqu'il ajoutait qu'il avait vu de longues cabanes pleines de malades, où d'habiles Chirurgiens faisaient les plus belles cures. «Écoutez, leur disait-il plaisamment; vous manque-t-il un bras, une jambe, un œil, une dent, une poitrine; si vous étiez en France, on vous en remettrait d'autres, sans qu'il y parût.» Ce qui a le plus embarrassé *Mamantouensa*, quand il a vu des vaisseaux, c'est de savoir comment, de la terre où l'on construit ces vaisseaux, on peut les lancer à l'eau, et où l'on peut trouver assez de bras pour jeter, et sur-tout pour lever des ancres d'un poids si énorme. On lui expliqua l'un et l'autre, et il admira le génie des Français, qui étaient capables de si belles inventions.

Ces Illinois partirent le dernier jour de Juin: ils pourront bien se joindre aux *Akensas*, pour tomber sur les *Yazous* et sur les *Corroys*. Ceux-ci s'étant mis en chemin pour se retirer chez les *Tchikachas*, où ils portaient les chevelures françaises qu'ils avaient enlevées, furent surpris en route par les *Tchatchoumas* et par quelques *Tchactas*, qui leur enlevèrent dix-huit

Savage, whose characteristic generally is, to be in a short time disgusted with anything he has, and passionately desire whatever he sees, but does not own.

Everything which *Chikagou* has related to his countrymen, with regard to France, has appeared to them incredible. "They have bribed you," said some to him, "to make us believe all these beautiful fictions." "We are willing to believe," said his relatives, and those by whom his sincerity was least doubted, "that you have really seen all that you tell us, but there must have been some charm which fascinated your eyes, for it is not possible that France can be such as you have painted it." When he told them that in France they were accustomed to have five cabins, one on top of the other, and that they were as high as the tallest trees, that there were as many people in the streets of Paris, as there were blades of grass on the prairies, or mosquitoes in the woods, and that they rode about there and even made long journeys in moving cabins of leather, they did not credit it any more than when he added that he had seen long cabins full of sick people, where skillful Surgeons performed the most wonderful cures. "Hear!" he would say to them in sport, "you may lose an arm, a leg, an eye, a tooth, a breast, if you are in France, and they will supply you with others, so that it will not be noticed." What most embarrassed *Mamantouensa*, when he saw the ships, was to know how it was possible to launch them into the water after they had been built on land, where arms enough could be found for this purpose, and above all to raise the anchors with their enormous weights. They explained both these

chevelures, et délivrèrent les femmes françaises avec leurs enfans. Quelque temps après, ils furent encore attaqués par un parti d'*Akensas*, qui leur enlevèrent quatre chevelures, et firent plusieurs femmes prisonnières. Ces bons Sauvages rencontrèrent à leur retour deux pirogues de chasseurs Français: ils les frolèrent, selon leur coutume, depuis la tête jusqu'aux pieds, en pleurant la mort des Français et celle de leur Père en Jésus-Christ. Ils jurèrent que, pendant qu'il y aurait un *Akensa* au monde, les *Natchez* et les *Yazous* ne seraient point sans ennemis. Ils montrèrent une cloche et quelques livres, qu'ils apportaient, disaient-ils, pour le premier Chef noir qui viendra dans leur Village. C'est tout ce qu'ils avaient trouvé dans la cabane du Père Souel.

J'étais en peine de savoir ce que ces barbares avaient fait du corps de ce Missionnaire: mais une femme française, qui était alors leur esclave, m'a appris qu'elle les a enfin engagés à lui donner la sépulture. «Je l'ai vu, m'a-t-elle dit plusieurs fois, couché sur le dos dans les cannes assez près de sa maison; on ne lui avait ôté que sa soutane. Quoiqu'il fût mort depuis quinze jours, il avait la peau aussi blanche et les joues aussi vermeilles que s'il eût été simplement endormi. Je fus tentée d'examiner où il avait reçu le coup; mais le respect arrêta ma curiosité: je me mis un moment à genoux, et j'emportai son mouchoir qui était auprès de lui.»

Les fidèles *Akensas* pleurent tous les jours, dans leur Village, la mort du P. du Poisson: ils demandent, avec les dernières instances, un autre Missionnaire: on ne peut pas se dispenser de l'accorder à une Nation si aimable, et de tout temps très-attachée

points to him, and he admired the genius of the French who were capable of such beautiful inventions.

The Illinois departed on the last day of June; they were to unite with the *Akensas*, for the purpose of falling upon the *Yazous* and upon the *Corroys*. These last having set out on their retreat to the *Tchikachas*, whither they were carrying the French scalps they had taken, were met on the way by the *Tchatchoumas*²⁹ and by some *Tchactas*, who in their contest with them took eighteen scalps and delivered some French women with their children. Some time afterward, they were again attacked by a party of the *Akensas*, who took from them four scalps, and made many of their women prisoners. These good Savages encountered on their return two pirogues of French hunters; they passed their hands over them from head to foot, according to their custom, in testifying their sorrow for the death of the French, and of their Father in Jesus Christ. They made a solemn oath that, while one *Akensa* should be remaining in the world, the *Natches* and the *Yazous* should never be without an enemy. They showed a bell and some books, which they were taking home, they said, for the first black Chief who should come to their Village. These were all that they had found in the cabin of Father Souel.

I was in pain to learn what these barbarians had done with the body of this Missionary, but a French woman who was then their slave, has informed me that she at last induced them to give it burial. "I saw him," she would often say to me, "lying on his back in the canes very near his house; they had not taken from him anything but his cassock. Although he had been dead fifteen days, his skin was

aux Français; d'une pudeur que les autres Nations ignorent, et qui n'a d'obstacle particulier au Christianisme, que son extrême penchant pour la jonglerie.

Vous ne devineriez pas, mon Révérend Père, qu'on a tâché de nous consoler dans notre juste douleur, en nous félicitant de ce que notre perte n'avait pas été plus générale. En effet, les deux chers Missionnaires que nous pleurons, ne paraissaient pas à beaucoup près être aussi exposés à la cruauté des Sauvages, que le sont plusieurs autres, et sur-tout le Père de Guyenne, et encore plus le Père Baudouin.

Celui-ci est sans aucune défense au milieu de la grande Nation des *Tchactas*. On a toujours été dans une grande défiance de ces Sauvages, même dans le temps qu'ils faisaient pour nous la guerre aux *Natchez*. Maintenant ils sont devenus si fiers de leur prétendue victoire, que nous avons encore plus de besoin de troupes pour réprimer leur insolence, et les contenir dans le devoir, que pour achever d'exterminer nos ennemis déclarés.

Le Père de Guyenne, après bien des contradictions de la part des Sauvages du voisinage de la Caroline, s'était fait bâtir deux cabanes dans deux différens Villages, pour être plus à portée d'apprendre leur langue, et de les instruire; elles viennent d'être abattues. Il sera enfin obligé de borner son zèle au Fort Français des *Alibamons*, ou de chercher une moisson plus abondante sur les bords du Mississippi.

Il ne me reste plus, Mon Révérend Père, qu'à vous informer de la situation de nos ennemis. Ils se sont réunis auprès de la rivière des *Ouachitas*, sur laquelle ils ont trois forts. On croit que les *Natchez* sont encore au nombre de 500 guerriers, sans compter leurs

still as white, and his cheeks as red as if he were merely sleeping. I was tempted to examine where he had received the fatal blow, but respect stopped my curiosity; I placed myself a moment at his knees, and have brought away his handkerchief which was near him."

The faithful *Akensas* mourned every day in their Village the death of Father du Poisson, and with the most earnest entreaties, demanded another Missionary. We could not excuse ourselves from granting this request to a Nation so amicable, and at all times so attached to the French, possessing, too, a degree of modesty of which the other Nations were ignorant, and among whom there exists no peculiar obstacle to Christianity, except their extreme attachment to jugglery.

But we have endeavored, my Reverend Father, to console ourselves in our grief with an argument of which you would never think. It is, that we may congratulate ourselves that our loss has not been more general. In fact, the two dear Missionaries for whom we mourn, did not appear to be by any means as much exposed to the cruelty of the Savages as are many others, particularly Father de Guyenne, and still more Father Baudouin.

The latter is without any defense in the midst of the great Nation of the *Tchactas*. We have always had a great distrust of these Savages, even at the time when they were making war for us upon the *Natchez*. Now they have become so inflated with their pretended victory, that we have much more need of troops to repress their insolence, and to keep them in their duty, than to finish the destruction of our open enemies.

femmes et leurs enfans: ils n'étaient guère que 700 avant la guerre: il n'y a pas plus de quarante guerriers parmi les *Yazous* et les *Corroys*. Ils ont semé du maïs entre deux petites rivières qui coulent auprès de leurs forts: il ne faudrait que leur couper ce maïs pour les affamer pendant l'hiver; mais la chose n'est pas aisée, à ce que disent les petites Nations qui les harcèlent continuellement. Ce Pays est coupé de *Bayouks*, et rempli de cannes, où la quantité incroyable de maringouins ne permet pas de se tenir longtemps en embuscade.

Les *Natchez* qui s'étaient cantonnés dans leurs forts depuis la dernière expédition, commencent à paraître. Outrés de ce qu'un parti d'*Oumas* et de *Bayagoulas* leur a enlevé une pirogue, où il y avait sept hommes, une femme et deux enfans, ils sont allés en grand nombre près d'un petit fort, où ils ont surpris dix Français et vingt Nègres. Il n'y a eu qu'un petit Soldat avec deux Nègres, qui se soient sauvés. Le soldat avait échappé au massacre que firent les *Natchez*, en se cachant dans un four: il leur a échappé cette fois-ci en se cachant dans un tronc d'arbre.

Vous jugez bien, mon Révérend Père, que cette guerre retarde l'établissement français: cependant on se flatte que ce malheur produira un plus grand bien, en déterminant la Cour à envoyer les forces nécessaires pour tranquilliser la Colonie et la rendre florissante. Quoi qu'il n'y ait rien à craindre à la *Nouvelle Orléans*, ni des petites Nations voisines, dont nos seuls Nègres viendraient à bout dans une matinée, ni même des *Tchactas*, qui n'oseraient s'exposer sur le Lac en grand nombre: cependant une terreur

Father de Guyenne, after much opposition on the part of the Savages in the neighborhood of Carolina, succeeded in building two cabins in two different Villages, to be near at hand to learn their language and to instruct them; but they were both demolished. He will be obliged at last to confine his zeal to the French Fort of the *Alibamons*,³⁰ or to seek a more abundant harvest on the banks of the Mississippi.

It only remains, My Reverend Father, to inform you of the situation of our enemies. They are united near the river of the *Ouachitas*, on which they have three forts.³¹ We believe that the *Natchez* are as yet in number about 500 warriors, without counting their women and children; they were scarcely more than 700 before the war. Among the *Yazous* and the *Corroys* there are not more than forty warriors. They have planted their corn between two little rivers which run near their forts. It would only be necessary to cut off this corn, to starve them during the winter, but the thing is not easy to effect, from what the smaller Tribes inform us, who harass them continually. The Country is cut up by *Bayouks* [bayous], and filled with canebrakes, where the inconceivable quantity of mosquitoes would not permit an ambuscade to be established for any length of time.

The *Natchez*, who were shut up in their forts since the last expedition, have begun again to show themselves. Incensed that a party from *Oumas* and *Bayagoulas* had captured one of their pirogues, in which were seven men, a woman, and two children, they went in great numbers near a small fort, where they have surprised ten Frenchmen and twenty Negroes. There was but one small Soldier with two

panique s'est emparée de presque tous les esprits, sur-tout des femmes; mais elles seront rassurées à l'arrivée des premières troupes de France, que nous attendons incessamment. Pour ce qui est de nos Missionnaires, ils sont très-tranquilles: les périls auxquels ils se voient exposés, semblent augmenter leur joie et ranimer leur zèle. Souvenez-vous d'eux et de moi dans vos saints Sacrifices, en l'union desquels je suis avec respect, etc.

Negroes who were able to save themselves. He had formerly escaped the massacre made by the *Natchez* by concealing himself in an oven, and this time he escaped by hiding in the trunk of a tree.

You can well believe, my Reverend Father, that this war has retarded the French colony; nevertheless, we flatter ourselves that this misfortune will be productive of benefit, by determining the Court to send the forces necessary to tranquillize the Colony and render it flourishing. Although they have nothing to fear at *New Orleans*, either from the smaller neighboring Tribes, whom our Negroes alone could finish in a single morning, or even from the *Tchactas*, who would not dare to expose themselves on the Lake in any great numbers, yet a panic terror has spread itself over almost every spirit, particularly with the women. They will, however, be reassured by the arrival of the first troops from France, whom we are now constantly expecting. As far as our Missionaries are concerned, they are very tranquil. The perils to which they see themselves exposed seem to increase their joy and animate their zeal. Be mindful then of them and of me in your holy Sacrifices, in the union with which I am, with respect, etc.

Lettre du p^e Nau missionnaire du Canada au
R. p. Richard provincial de la province
de Guyenne a Bourdeaux.

M^{ON} R. PERE

p. C.

nous nous embarquames le 29 de may sur le Ruby commandé par M^r Le chevalier de Chaon, et nous restames deux jours en rade, pour attendre les bons vents. ces deux jours suffirent de reste pour nous faire concevoir quel serait l'ennuy de notre navigation. La seule vüe de la S^{te} Barbe ou nous devions coucher pendant la traversée, nous deconcerta tous, moy le premier. C'est une chambre grande, comme la Rhétorique de Bordeaux, où l'on voit suspendu en double rang des cadres, qui devoit servir de lit aux passagers, aux passagères, aux officiers inférieurs et aux canoniers. nous étions pressés dans ce lieu obscur et infect comme des sardines dans une Barique. nous ne pouvions nous rendre à nos lits sans nous heurter vingt fois la tête et les jambes. la bienséance ne nous permettoit pas de nous deshabiller. nos habits à la longue nous brisoient les reins. Le roulis de mon toit, démontoit nos cadres, et les mesla les uns avec les autres. une fois ie fus emporté avec mon cadre, sur un pauvre officier du Canada que ie pris sans moy comme un quatre de chiffre. Je fus ainsi demiquart d'heure sans pouvoir me tirer de mon lit. Cependant l'officier

Letter from father Nau, missionary in Canada,
to Reverend father Richard, provincial of the
province of Guyenne, at Bourdeaux.

MY REVEREND FATHER,
Pax Christi.

We embarked, may 29, on the *Ruby*, under the command of Monsieur The chevalier de Chaon; and we remained two days in the harbor, waiting for favorable winds. For that matter, those two days were quite sufficient to give us a foretaste of the tediousness of our voyage. The mere sight of the Ste. Barbe,³² where we were to sleep while crossing the sea, was a revelation to all, but to me more than the others. It is a room about the size of the Rhetoric class-room at Bordeaux, where a double row of frames was swung up, which were to serve as beds for the passengers, subaltern officers, and gunners. We were packed into this dismal and noisome hold like so many sardines in a Barrel. We could make our way to our hammocks only after sustaining sundry bumps and knocks on limbs and head. A sense of delicacy forbade our disrobing, and our clothes, in time, made our backs ache. The rolling and pitching loosened the fastenings of our hammocks and hopelessly entangled them. On one occasion I was pitched out with my bed upon a poor Canadian officer, whom I caught, although unintentionally, as if I had been a rat-trap. It was quite a time before I could extricate myself from ropes and

étouffoit et avoit à peine la force de jurer. dès le premier jour la S^{te} Barbe fit répandre des pleurs à un de nos missionnaires. Le R. p. De Lauzon craignit que nous ne fussions obligés de descendre à terre, parceque le pleureur n'aurait jamais voulu revenir à bord; autre désagrement, la compagnie que nous aurions jour et nuit.

Monseigneur nôtre Evesque se rendit à La Rochelle, lorsqu'on ne l'y attendoit plus, et s'embarqua avec nous. il amena une douzaine d'abbés, qu'il avait ramassé sur le pavé de paris, et aux portes des Eglises, gens, la pluspart, ignorants, et sans éducation, que se croyoient en droit d'insulter tout le monde, qui se querelloient continuellement entre eux, et qui osoient attaquer jusques aux officiers du vaisseau; ils se seroient fait mettre aux fers sans la considération qu'on avait pour le prélat, nous evitions ces gens là, autant que nous pouvions, et nous tâchions de faire bande à part avec trois prêtres de S^t Sulpice hommes d'esprit, et d'une rare piété. messieurs les officiers ont eu pour nous toutes les attentions possibles: aussi leur étions nous recommandés de la bonne façon par Monsieur de Maurepas, ils mettoient une grande difference entre nous et la suite de L'évêque. Le prelat convenait qu'ils avoient raison troisième désagrement la vermine et l'infection.

nous avions à bord une centaine de soldats de nouvelle Levée, dont chaqu'un avoit avec soy un Regiment entier de picardie. En moins de huit jours ces picards afflamés se repondirent partout; personne ne fut Exempt de leurs morsures, pas meme l'Eveque ni le capitaine. toutes les fois que

counterpane; meanwhile the officer had scarcely breath enough left to give vent to his profanity. After the very first day's experience of the *Ste. Barbe*, one of the missionaries broke down, and Reverend father De Lauzon began to fear that if we were obliged, by the rough weather, to go ashore, the disconsolate man could never bring himself to set foot on board again. Another disagreeable feature was the company we were thrown in with, day and night.

Monseigneur our Bishop³³ reached La Rochelle, after people there had ceased to expect him, and embarked with us. He brought a dozen abbés, whom he had collected from the streets of paris, and at the doors of the Churches—people, most of whom were ignorant and uneducated, who thought that they had a right to insult every one else. They quarreled continually among themselves, and even dared to assail the ship's officers; and they would have been placed in irons, if it had not been for the respect entertained for the prelate. We shunned those people as much as possible, and banded together with three priests of St. Sulpice, men of intelligence and of rare piety. Messieurs the officers were very attentive. We were indeed bearers of many recommendations to them from Monsieur de Maurepas. They made a great difference between us and the suite of The bishop; and the prelate admitted that they had reason to do so. A third disagreeable feature was the vermin and the stench.

We had on board a hundred soldiers freshly Enrolled, each one of whom carried with him a whole Regiment of "picardie." In less than a

nous sortions de l'Entrepont, nous nous trouvions couverts de pous. J'en ay trouvé jusques dans mes chaussous. autre fourmillère de pous, et source d'infection: c'étoit quatre vingt faux sauniers, qui avoient languï pendant un an dans les prisons. ces miserables auroint fait pitié aux plus barbares des Turcs. ils étoient demi-nuds couverts d'ulceres, et quelques uns même rongés tous vifs par les vers. nous nous cottisames et fimes une quite dans le vaisseau, pour leur acheter des chemises des matelots, qui en avoient de reste, nos soins ne les empecherent pas de mettre dans le navire, une espece de peste dont tout le monde a été attaqué, et qui nous a fait mourir vingt hommes à la fois, que les officiers et les passagers qui se portoint bien étoient obligés de faire la manœuvre a la place des matelots. Le R. p. de Lauson fut fait contre-maitre des Ecclesiastiques. Ces malades offrirent une belle matiere à notre zele. le p. Aulneau s'est distingue par son assiduité à servir les malades. Dieu luy conserva la santé à la traversée pour le bien du vaisseau, mais à peine fut-il a terre qu'il eut son tour, il fut conduit à deux différentes reprises jusqu'aux portes de la mort. on ne diroit pas maintenant qu'il ayt été malade. je suis le seul Jesuite qui n'ait pas été incommodé pus meme du mal de mer.

nous n'arrivames à Quebec que le 16^e d'aoust, c'est a dire que le quatrevingtième jour depuis nôtre embarquement. c'est une des plus longues navigations qui se soit faite de france en Canada. ce qui nous a retenu si longtemps sur mer, c'est que nous avons toujours eu les vents contraires, et si violents, que nous démattames de notre mats hune de devant

week, those ravenous "picards" migrated in all directions. No one was Free from their attacks, not even the Bishop or the captain. Every time we went on Deck, we could see that we were covered with this vermin. We found them even in our shoes. Another center for the lice, and a source of infection, were eighty smugglers who had already passed a twelvemonth in the prisons; they also sent out swarms of marauders. These wretched beings would have caused the heart of a Turk to melt with pity. They were half naked and covered with sores; some even were eaten alive with worms. We clubbed together and made a collection on board to buy them shirts from the sailors who had them to spare. All that we could do did not prevent the outbreak among them of a kind of pest, which spread throughout the ship, attacking all indiscriminately, and which carried off twenty of our men at a stroke. So those of the officers and passengers who were not down with it were obliged to work the ship instead of the sailors. Reverend father de Lauson was made boatswain's mate for the Ecclesiastics. This sickness afforded a fine field for our zeal. Father Aulneau³⁴ distinguished himself by his assiduity in serving the sick. God preserved him in health during the passage across, for the good of the ship, but scarcely had he set foot on shore, when in turn he was stricken down and brought by two different attacks to death's door. No one could tell now that he had been sick. I was the only Jesuit who had nothing to suffer, not even from seasickness.

We reached Quebec on the 16th of august, that is to say, the eightieth day from the time of our embarking. It is one of the longest trips on record

vers les abors du grand banc. nous avons été huit jours sans pouvoir porter de voiles la mer se joüoit de notre navire comme d'une chaloupe, et les vagues sautoient à bord comme dans une barque. un Anglois ou un forban auroit eu bon marché de nous s'il nous avoit attaqué dans le temps que nous avions tant de malades. mais nous n'avons eu rien à craindre de ce coté là. La grandeur de notre navire faisait peur à tous ceux que nous rencontrions, même à un vaisseau du Roy que nous remontrames au grand banc. il nous apperçût 7 heures plus tôt que nous ne l'apperçumes. aussitôt il fit fausse route, mais comme le vent ne le servait pas à souhait, et que nous marchions mieux que luy, nous le joignimes vers les 3 heures du soir, et le rassurames; c'étoit la Charante commandée par M^r de la Sauzaie il nous envoya un officiers avec des rafraichissements de marin, c'est à dire des liqueurs: nous rimes beaucoup de leur peur, mais s'ils eussent été ennemis, ils auroient eu plus de raison de se moquer de nous; car ils étoient préparés au combat des huit heures du matin, et nous n'avions pas un canon en état de tirer.

Enfin les fatigues et les dangers de la mer sont passés: ils ne me reste plus que des douceurs, Le R. p. de Lauzon m'a destiné à la mission de Saut S^t. Louis, ou il á lui meme passé 17 ans. Je m'y rendray dans 15 jours d'ici. C'est la plus agréable et la plus florissante mission du Canada. on y compte prés de douze cents sauvages chrétiens je seray lié avec le p. Labretonniere et un frere Le p. Degonner quite le Saut ou il est assez inutile, parcequ'il n'a pas voulu se donner la peine d'apprendre la langue Iroquoise. Le p. Aulneau passera l'hyver à Quebec pour y

from france to Canada. What kept us so long at sea was that we always had contrary winds and so violent that we had to change our foretopmast when off shore near the grand bank. We were eight days tempest-tossed, unable to carry a shred of sail; our ship, like a mere skiff, became the plaything of the billows, and the seas dashed over the gunwale as if it had been a shell. A pirate or an English man-of-war would have made short work of us, had they attacked us at the time we had so many sick on board. We seemed, however, safe from alarms of that kind. The size of our ship struck fear into all whom we met; we frightened even one of the King's vessels we came across at the grand bank. They caught sight of us 7 hours before we noticed them. They immediately bore away; but the wind was not to their liking, and as we sailed faster we overhauled them about 3 in the afternoon, and relieved them of further apprehension. Their ship was the *Charante*, commanded by Monsieur de la Sauzaie. He sent an officer with "naval refreshments," that is, *liqueurs*. We had a good laugh over their fright; but had they been enemies they would have had more reason to make fun of us, for they had had the decks cleared for action since eight in the morning, and we had not a cannon in position to fire.

At last the fatigues and dangers of the sea are past, and nothing but what is pleasant awaits me. Reverend father de Lauzon means to send me to the mission of Saut St. Louis, where he himself spent 17 years. I shall reach there in a fortnight. It is the most agreeable and flourishing mission of Canada. The number of christian savages there is nearly twelve hundred. I will be associated with

preparer son examen de la 4^e année peut etre ira-t-il au printemps prochaine à la découverte de la mer d'oüest; car la cour veut absolument avoir ladessus plus que des conjectures. Les françois, qui sont revenus cette année des pays d'en haut, nous ont rapporté que les sauvages leur avoient dit, qu'ils y avoient à onze cents lieues de Quebec des peuples blancs et barbus soumis a un Roy, que ces peuples batissaient leurs maisons à la françoise, qu'ils avoient des chevaux et d'autres animaux domestiques. ne seroit ce point des Tartares ou des echappés des japponois? Les Sauvages ont parlé des françois à ces peuples qui ont etés charmez d'apprendre qu'il [y] eut dans le Canada une nation blanche et barbüe, comme la leur. Les françois sont apparemment nos freres, disent-ils, et nous voudrions bien les voir, invitez les à venir chez nous. Si ce recit est vray, voila une belle porte ouverte à l'Evangile. mais on se defie fort de la sincerité des Canadiens qui ont fait ce rapport. car il n'est point de pays au monde, ou l'on mente plus qu'en Canada. La guerre continue toujours contre le reste des Renards, et les peuples qui les ont pris sous leur protection. Le p. Guignas n'a point été pris comme on le craignoit, mais il a beaucoup à souffrir, parcequ'on ne peut rien lui envoyer avec surete. voila deux ans de suite que les provisions qu'on luy envoyoit sont tombées entre les mains des ennemis. Le p. Deblonfont qu'on attendoit de la province de Lyon, et qui en etoit parts pour se rendre à la Rochelle, n'a point paru en Canada. on ne sçait ce qu'il est de venu on conjecture que le p. de Laneuville l'aura débauché pour les missions des îles. nous avons pourtant grand besoin d'ouvriers:

father Labretonniere³⁵ and a brother. Father Degonner³⁶ leaves the Saut, where his services are not of much use, as he has great difficulty in applying himself to the study of the Iroquois language. Father Aulneau is to pass the winter at Quebec, there to prepare his examination of the 4th year [of theology]. He may next spring set out with an expedition to discover the western sea, for the court is absolutely determined to have concerning it more than a mere conjecture. The french who returned this year from the upper country have informed us that the savages told them that, eleven hundred leagues from Quebec, there are white people wearing beards who are subjects of a King; that those people built their houses like those of the french; that they had horses and other domestic animals. Might they not be Tartars or stragglers from japan? The Savages spoke about the french to these nations, and they were delighted to learn that in Canada there was a white nation bearded like themselves. "The french, to all appearance, are our brothers," they said, "and we would like to see them. Invite them to come here among us." If this story be true, there is there another grand opening for the Gospel. But we cannot count much on the sincerity of the Canadians [Indians] who have spread this report, for there is no country in the world where more lying is done than in Canada. The war is still carried on against what remains of the Renard nation, and against the other tribes which have taken them under their protection. Father Guignas was not taken, as it was feared, but he has had much to suffer, for nothing can be sent him safely. For two consecutive years the provisions sent him have fallen

s'il nous en venoit une douzaine l'an prochain, il n'y en auroit pas trop. Je vais battre la quaisse dans la province par mes lettres, afin d'avoir une bonne recrue. J'écris à quelques Jesuites de bonne volonté, qui m'ont autre fois parlé de leur vocation pour les missions Etrangères. Je suis persuadé qu'ils trouveront auprès de votre Reverence toute sorte de facilité pour exequuter leur dessein. J'ay besoin autant que jamais du secours de vos S^{tes} prieres, je vous le demande instamment, et vous prie d'etre persuadé que je seray toute ma vie avec tout le Respect possible

mon R. p.

de V. R.

le tres humble et

tres obeissant serviteur

NAU

de la comp^e de Jésus.

à Quebec ce 20 Octobre 1734.

into the enemy's hands. Father Deblonfont, whom we expected from the province of Lyons, and who had set out from that city for la Rochelle, has not made his appearance in Canada. We do not know what has become of him. It is surmised that father de Laneuville has enticed him away to the mission of the islands. We stand, however, in much need of laborers: if a dozen came over next year, we would not have too many. I intend to stir them up in the home province by my letters, so as to have a good levy. I am writing to some of the willing ones among our Jesuits who formerly spoke to me about their vocation to the missions Etrangères. I am sure that they will have every facility with your Reverence in carrying out their design. I stand as much in need of your Holy prayers as ever, and earnestly ask you for them. I beg you to believe that I will be for life, with the most profound Respect,

my Reverend father,

Your Reverence's

most humble and

obedient servant,

NAU,

of the society of Jesus.³⁷

Quebec, October 20, 1734.

Lettre du révérend pere Aulneau missionnaire
Jesuite ecrite du canada au R. P.
faye de la meme Compagnie

De QUEBECK Le 25 Avril 1735.

MON REVEREND PERE,
La paix de N. S. J-C.

Je profite avec plaisir des derniers moments que j'ai a passer a Quebec pour vous donner de nouvelle marque de mon respect et de mon attachement et pour vous remercier d'avance des lettres, des nouvelles et des autres chausures que je vous avais prié de m'envoyer de France. Je suppose que ma mere vous aura fait toucher cent francs et que vous aures pu vous acquitter sans vous fatiguer de la commission que j'avais bien la liberté de vous donner par ma seconde lettre. si vous n'aves pu le faire. Je vous en ays toujours la même obligation. Je suis sur le point de m'éloigner de vous encore de plus de 1200 lieues. le reverend pere de Lauzon m'envoie seul a la decouverte de nouveaux sauvages qu'on a encore jamais vû, et dont on a de connaissance que par les assiniboels et les cristinaux qui en sont encore éloignés de plus de 300 lieues ce sera parmi ces derniers que je passerai l'hyver a 900 lieues de Quebec, parce que je n'auray pas le temps de penetrer plus avant, ils appellent les sauvages qui doivent etre le terme de ma mission ouant chipoïanes c'est a dire qui habitent dans des trous. Jusqu'ici ils ont

Letter from reverend father Aulneau, Jesuit missionary, written from canada to Reverend Father faye, of the same Society.

QUEBECK, April 25, 1735.

MY REVEREND FATHER,

The Peace of Our Lord Jesus Christ.

I am happy to take advantage of the last moments I am to pass at Quebec to send you one more token of my respect and attachment, and to thank you beforehand for all the letters, news, and whatever else I asked you to send me over from france. I suppose that my mother sent you the one hundred francs; and that you were able, without putting yourself out too much, to make the purchase I had taken the liberty to trouble you with in my second letter. Should you not have been able to do so, I am not the less sensible of your kindness. I am about to add 1,200 leagues to the distance which already separates us. Reverend father de Lauzon sends me alone to discover other savages whom not one of us has yet set eyes on, of whom we have heard only through the assiniboels and cristinaux, and who dwell 300 leagues beyond the two latter nations. It will be among the last mentioned, however, that I shall pass the winter, 900 leagues from Quebec, as it will be impossible before then to push farther into the heart of the country. To the tribe which is to be the ultimate object of my mission, they have given the name of *ouant chipouanes* —

demeurés inconnus au reste des hommes, ainsi si le bon Dieu le veut et me conserve la vie je serai le premier qui leur annoncera l'évangile, vous pouvez bien vous imaginer que je ne seray pas en état de travailler sitôt avec fruit à leurs instructions il me faudra auparavant apprendre la langue et je n'ay aucun secours pour cela, et ce ne sera qu'à force de converser avec eux que je pourrai avec le secours du Seigneur en venir à bout et dresser des grammaires qui pourront servir aux missionnaires qui viendront après moy. Je suis chargé d'en faire autant pour la langue des cristinaux et des assiniboels parmi lesquels on est que depuis quelques temps et qui n'ont presque jamais entendu parler de Jesus Christ. parcequ'ils n'ont vû que quelques françois qui n'ont jamais pû scavoir que peu de mots de leurs langues, on ne veut pas que je m'arrete parmi ces derniers sauvages parce qu'ils sont errants et qu'ils n'ont point de demeures fixes; au lieu que les ouant-chipoüanes si ce qu'ils en disent est vray sont fixes et par consequent il y a plus d'apparence de faire du bien parmi eux, voila mon reverend pere l'entreprise dont on me charge, elle est certainement Beaucoup au dessus de mes forces, et demanderait beaucoup plus de vertu que je n'en ay, car me voila au moins pour trois ou quatre ans sans le moindre secours spirituel et éloigné de tout pretre de plusieurs centaines de lieües, vous n'avés pas de peine à comprendre que c'est la plus rude épreuve que je puisse avoir de ma vie, je vous avoue que je n'envisage ma situation qu'en fremissant sur mon salut, ce qui me rassure, c'est que ce n'est point de mon choix que je m'expose ainsi à tant de dangers, J'ai même fait ce que j'ay pu pour avoir

that is, "those who dwell in holes;" until now, they have remained unknown to the rest of men. Thus, if our good God so wills it, and preserves my life, I shall be the first to bear to them the tidings of the gospel. You can easily imagine that I shall not be in a position to undertake with any hope of success, at the outset, their instruction. I must first set about learning their language, and I have nothing which can be of any assistance to me in that study. It will only be by dint of frequent conversation with them that I shall, with our Lord's help, manage little by little to compile grammars which may be of use to the missionaries who will come after me. I have been commissioned to do the same for The language of the cristinaux and assiniboels, among whom the french have been but a short time, and who have scarcely ever heard mention made of Jesus Christ, for they have come in contact with but a few of the french, and these few have picked up here and there but a word or so of their language. I am directed not to remain permanently with these tribes, because they rove about and have no fixed dwelling-place. On the contrary, the ouant-chipouanes, if what is said of them be true, have permanent establishments, and consequently there is a better promise of doing good among them. Such, my reverend father, is the undertaking confided to my care. It is certainly beyond my strength and would call for a degree of virtue far higher than I possess; for there I will be for at least three or four years without the least spiritual succor, and removed several hundred leagues from any other priest. You will not find it difficult to comprehend that it is the severest trial I could meet with in life. I confess that I can only

avec moy un autre missionnaire mais je n'ai pu gangner autre chose sinon qu'on m'en enverroît un sil en venait de france, on en attend quelques uns cette année, nous avons actuellement sept ou huit missions qu'on a été obligé d'abandonner faute d'avoir des ouvriers pour y envoyer, et d'autres ou un seul ne suffit pas pour y faire du fruit, si vous trouvés l'occasion mon reverend pere plaidé en faveur de nos missions, quoy que les missionnaires ny trouvent peut etre pas autant d'agrement et de consolations en travaillant au salut des âmes que dans plusieurs autres pays, ils n'en manquent cependant pas et il y à ici plus que tout ailleurs des occasions de souffrir et de se rendre semblable a J. C. crucifié. aussi mon reverend pere, la plupart de ceux que la providence emploie au salut des pauvres Barbares sont des hommes en qui on voit toutes les vertues et la sainteté que la compagnie admire dans les plus saints de ses enfans, je les ai presque tous vûs cet hiver, et les grands exemples qu'ils m'ont donnés de zele, de recueillement, de mortification, d'esprit intérieur, ont, par la misericorde du Seigneur excité dans mon cœur un veritable et sincere desir de faire tout ce que je pourrais pour les imiter. Je voudrois pouvoir vous dire tout ce que je sçais d'edifiant de quelques uns d'eux et je suis persuadé que vous seriés touché jusqu'aux larmes. J'en connois un entre autres à qui j'ay ouvert mon cœur et qui a bien voulu m'ouvrir le sien, qui m'a fait admirer en lui tout ce que j'avois lû ou entendu dire des plus grands saints de notre compagnie.

nous avons perdu cet hiver le pere Guênier de la province de france nous le pleurons encore, et si sa

look upon my destination with fear and trembling for my eternity. What reassures me is that it is not through any choice of mine that I find myself thus exposed to so many dangers. I even did what I could to have another missionary appointed to accompany me. I succeeded to the extent of having one promised me, if they send one over from France, and some are expected this year. Seven or eight of our missions had lately to be suppressed for want of evangelical laborers, and there are others where there is but one missionary, and one is not enough to work with fruit. When an occasion presents itself, plead hard, my reverend father, in behalf of our missions, for although missionaries here do not find as much comfort and consolation as in many other countries, these are not wholly wanting, while they will find here more numerous occasions than elsewhere of suffering and of becoming more like their model, Jesus Christ crucified. So true is this, my reverend father, that most of the persons of whom providence makes use for the conversion of the poor Barbarians are men in whom we see reproduced all that virtue and saintliness which the society admires in the most holy of her children. I have met with them nearly all this winter, and the striking example they have given me of zeal, recollectedness, self-denial, and interior union with God has, through our Lord's mercy, awakened in my heart a true and sincere desire to make every effort I can to imitate them. Would that it were possible for me to make known to you all that has edified me in the lives of some of them, for I am sure you would be moved even to tears. I know one among others to whom I opened my heart and who honored me also with his

sainte vie ne nous donnait une ferme confiance qu'il est maintenant au ciel occupé à prier pour nous nous donnerions encore un plus libre cours a nos larmes.

Il etait d'un zele infatiguable, d'une grande mortification, homme d'oraison, il avoit la plus tendre devotion envers la sainte Vierge, on peut dire que c'est en quelque sorte son devoiement a la mère de Dieu que a été cause de sa mort, accablé de fatigues et de travaux, on fit ce qu'on put pour l'engager à prendre un peu de repos et a se decharger sur un autre du sermon de l'assomption de notre dame, mais il persista toujours a vouloir le prescher, apportant pour raison qu'il croyoit que c'etait le donner sermon de sa vie, et qu'il etait bien aise avant de mourir de donner encore à la sainte vierge quelques preuves de son attachement et de son amour. J'eus le bonheur de l'entendre deux jours aprêts notre débarquement, ce fut un sermon des mieux dits des plus Beaux, et des plus touchans que jaye jamais entendus, il a été en effet le dernier qu'il ait prêché et le peu de temps qu'il a vecu après, il l'a passé a nous donner des exemples de toutes sortes de vertus, J'ay eû le bonheur de le veiller deux nuits pendant sa dernière maladie et d'etre par la même temoin de ses Beaux sentimens, ils etoient tels mon reverend pere que vous les avés lûs dans les S. S. Louis de Gonzague et Stanislas, tout ce pays la regretté comme un apôtre et pendant une journée entière qu'il a été exposé, il n'est personne qui ne soit venu ou arâser son cercueil de ses larmes, ou le prier d'être son intercesseur auprès de Dieu. si on n'eut pas eû soin de le garder on auroit eu levé tous ses habits et encore malgré toutes les precaution qu'on prit on ne pût

confidence. I had occasion to admire all that I had heard and read of in the lives of the most eminent for sanctity in the society.

We lost during the winter father Guênier,³⁸ of the province of france. We still deplore his loss, and if the sanctity of his life did not inspire us with the utmost confidence that he is now engaged praying for us in heaven, we should give a freer vent to our tears.

He was a man of unwearied zeal and of great mortification and prayer. He had a most tender devotion to the blessed Virgin, and it might be said that it was in some sort his very devotedness to the mother of God which was the cause of his death. Worn out with fatigue and labors, persuasion was used to induce him to take some rest and to intrust to another the duty of preaching on the feast of the assumption of our lady. But he gave for reason of his persistent desire to preach that he believed that it would be the last sermon of his life, and that he would be happy before dying to give once more some further proof to the blessed virgin of his devotion and love. I had the happiness of listening to him, two days after we landed, and it was one of the best delivered, most Beautiful, and impressive sermons that I ever heard. It was indeed the last he preached, and during the short time he passed on earth after it, he set us the example of every kind of virtue. It was my privilege to watch at his bedside for two nights during his last illness, and consequently to be witness of the Admirable sentiments to which he gave expression. They were such, my reverend father, as we read of in the lives of St. Louis de Gonzague [Aloysius] and St.

empêcher qu'on en levâts une partie et qu'on lui coupât presque tous les cheveux, il a fallu malgré nous donner presque tout ce qui avait été a son uzages et le distribuer au public, pries dieu, mon reverend pere, qu'il m'accorde une mort aussi precieuse à ses yeux. Que nous avons lieu désesperer que la mort de ce saint Jésuite la été. Je vais être exposé a bien des dangers levés quelques fois les mains au ciel pour m'obtenir les graces qui me sont necessaires pour souffrir toutes les peines que la providence me ménagera pour ma sanctification. Je suis mon reverend pere avec un profond respect et dans l'union de vos saints sacrifices.

Votre tres humble et

tres obéissant serviteur

J. P. AULNEAU

de la compagnie de Jesus.

Stanislaus. The whole country round mourned for him as for an apostle. During an entire day that he lay exposed after death, there was no one who did not come to bedew the coffin with his tears, or to beg him to be an intercessor in his behalf before God. Had a watch not been set, his clothes would have been cut up for relics. As it was, and in spite of every precaution, this could not altogether be prevented, and he was shorn of nearly all his hair. We were obliged, willingly or not, to take everything he had ever made use of and distribute it among the people. Pray God, my reverend father, to grant me a death as precious in his sight as we have reason to believe was that of this saintly Jesuit. I shall be exposed to many perils; raise your hands sometimes to heaven to obtain for me all necessary grace to undergo the hardships which providence may hold in reserve for me for my sanctification. I remain, my reverend father, with profound respect, and in union with your holy sacrifices,

Your very humble and
very obedient servant,

J. P. AULNEAU,
of the society of Jesus.

CCVI—CCIX

FOUR LETTERS TO FATHER BONIN

1735—1736

- CCVI.—Lettre du Reverend Pere Aulneau, missionnaire de la compagnie du jésus, ecrite du Canada au reverend pere Bonin de la meme compagnie. A Quebec, le 29 avril 1735
- CCVII.—Lettre du pere Aulneau au reverend pere Bonin. A monreal, le 12 Juin 1735
- CCVIII.—Lettre du reverend pere nau, missionnaire de la compagnie de jésus, ecrite au R. p. Bonin de la même compagnie. Au Sault St. Louis, le 2 octobre 1735
- CCIX.—Lettre du reverend père Aulneau de la Compagnie de Jesus au R. P. Bonin. Au fort St Charle, ches les Kriistinaux, le 30 Avril 1736
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SOURCES: We follow apographs in the archives of St. Mary's College, Montreal; for our translation of these four documents, we follow in the main an English version by Father A. E. Jones.

Lettre du Reverend Pere Aulneau missionnaire
de la compagnie de jésus ecrite du
Canada au reverend pere Bonin
de la meme compagnie.

MON REVEREND PERE.

La paix de notre Seigneur Jesus christ.

La part que vous avés toujours pris a ce qui me regardoit Lorsque j'étais en france, me fait croire que vous ne serés pas fâché d'apprendre qu'elle est ma destination maintenant que je suis éloigné de vous. Je ne sçais si elle ne vous fera pas trembler, autant que moy sur mon salut, ce qui me rassure un peu, c'est que je n'y ay contribué en rien, et Le reverend pere de Lauzon, mon superieur a disposé de moy pour La mission ou il m'envoie sans me prevenir, et malgré mes repugnances, dieu en soit Benit. Luy peut désarmais faire toute ma consollation, et je n'ai plus d'autres ressources que celles que me peut fournir Jesus mourant sur la croix. Je suis donc mon reverend pere sur le point de partir pour aller a douze cens lieües chercher des sauvages qui n'ont jamais vu ny français ny missionnaires, je ne pourai pas me rendre chés eux de cet été, je serai forcé de passer l'hyver prochain a neuf cens lieües d'ici, en partie avec les christinaux, en partie avec les assiniboels sauvages errans, qui dans leurs courses ont disent ils rencontré ces sauvages que je vais chercher, ils les appellent dans Leur Langue, ouant chipouïanes, c'est

Letter from Reverend Father Aulneau, missionary
of the society of jesus, written from
Canada, to reverend father Bonin,
of the same society.

MY REVEREND FATHER,

The peace of our Lord Jesus christ.

The lively interest you always took in what concerned me While I was in france encourages me to think that you will be glad to learn what my destination is, now that I am so far from you. It may be that it will make you tremble as much as I do for my salvation. If anything gives me confidence it is that I have had no hand in it myself. Reverend father de Lauzon, my superior, has singled me out for The mission, to which he sends me without consulting me, in spite of my natural repugnance. God's holy will be Praised; for he alone will now be my consolation, and whatever help I count upon will be derived from Jesus expiring on the cross. I am, then, my reverend father, about to set out on a journey of twelve hundred leagues, to go among savages who have never yet met a frenchman or a missionary. I cannot reach their country this summer; I shall be obliged to pass the coming winter nine hundred leagues from here, part of the time with the christinaux and part of the time with the wandering tribes of the assiniboels, who, in their expeditions, so they tell us, have met these savages whom I

a dire hommes qui habitent dans des trous, j'aurai sans doute, dans toutes ces courses bien des peines a essayer elles aurait été Bien adoucies si on avait Jugé à propos de me donner un Jesuite pour m'accompagner, mais on m'envoie seul parmi des peuples dont on ignore également et la langue et les mœurs, je vous avoüe, mon reverend pere, qu'il m'en a couté pour me determiner a obéir, dieu veuille accepter le sacrifice que je Luy fais en obeissant, de ma vie et de toutes les consolations humaines, en expiation de mes péchés. J'espere qu'il ne m'abandonnera pas, et Je trouve dans Jesus christ crucifié de quoy m'animer a suporter toutes les peines, et surmonter toutes les difficultés que la providence me menagera. Je serai éloigné de tout prétre de plusieurs centaines de lieües, et voila ce que je trouve de plus dur dans toute ma mission, parcequ'il s'en faut bien que je n'aye assés de vertu pour oser me promettre de n'avoir pas Besoin de laver souvent mes pechés dans le sang de Jésus christ, mais dieu semble exiger de moy que je Luy sacrifie cette consolation. Là même, je ne puis Le Luy refuser que son saint nom soit a jamais Benit pour me rendre au terme de ma mission Je doy traverser L'amerique septentrionale presque toute entiere, de belle sorte cependant qu'au lieu de passer par Le fleuve Mississipi quand je serai une fois a missilimakinac, ou est Le per[e] Saint pé, je prendrai Le nordouest, et traverserai tous ces grands Lacs qui dont en deça et au dela des sources du Mississipi, pour me rendre au Lac des assiniboels. d'ou je ne partirai que Le printemps prochain pour aller a trois ou quatre cens Lieües de La ches les ouant chipouanes. Je marcherais alors au sudoüest.

am to seek out. They call them in Their Language *ouant chipouanes*, which means "dwellers in holes."³⁹ Doubtless in all this traveling about I shall have to undergo many hardships; they would have been more than Welcome had it been Deemed advisable to give me as companion another Jesuit, but I am to be sent alone among these tribes, whose language as well as whose manner of living are unknown. I humbly confess, my reverend father, that it was not without a pang that I brought myself to obey. May God accept the sacrifice I make to Him of my life and of all human consolations for the expiation of my sins. My hope is that he will not abandon me, while I find in the consideration of Jesus christ crucified enough to strengthen me to bear with all the hardships, and to overcome all the difficulties which providence may have in store for me. I shall be removed several hundred leagues from any other priest, and in that lies the greatest hardship of all my mission, because I am far from flattering myself that I shall seldom Need to cleanse my soul in the blood of Jesus christ. But God seems to require of me the sacrifice of this very consolation. I can refuse Him nothing; let his holy name be forever Blessed. To reach my final destination I shall have to cross nearly the whole of north america; but my course is so ordered that, instead of passing by The Mississippi river, when I have got as far as missilimakinac, where father Saint pé⁴⁰ is stationed, I shall take A northwest direction, and shall traverse all the great Lakes which lie on this side and beyond the sources of the Mississippi, until I come to the Lake of the assiniboels. I shall leave that post only in The spring, to journey

Voila mon R. pere la route que je dois tenir pour arriver à un terme comme vous voyés fort incertain, puisque tout ce qu'on en sçait n'est fondé que sur le raport des autres sauvages, qui pour L'ordinaire ne se font pas un grand scrupule de parler autrement qu'ils ne pensent, si ce qu'ils ajoutent sur Le Lieu ou sont placés les ouant chipoüanes, est vrai, je crois qu'ils ne doivent pas etre fort éloignés de La Californie, car si on les veut croire, ils sont sur les Cotes d'un grand fleuve qui a flux et reflux, ce qui prouve que la mer n'en est pas fort éloignée, quel est ce fleuve, c'est ce qui n'est pas aisé a deviner, Je conjecture cependant que c'est cette grande rivière don[t] parle le pere Kino Jesuite Allemand dans une carte qu'il a faittes de ces parties de L'amerique qui sont au nord de La californie, il Lapelle rio colorado ô del norté voies le cinquième recüeil des Lettres edificantes. Quoy qu'il en soit de ces conjectures, et du lieu ou sont situés ces sauvages, Je suis chargé de les aller chercher, et d'establir parmi eux une mission, s'il est possible, tout cela mon reverend pere est bien au dessus de mes forces, aussi me suis mis et tout le succes de mon entreprise entre les mains du Seigneur, conjurés Le de disposer a tout selon sa tres sainte et divine volonte, n'oublies pas aussi de donner a mon ame quelque nourriture, rien ne me peut faire plus de plaisir que ce que vous paürés me suggerer, pour m'assimer a servir et aimer celui qui seul mérite nos Services et notre amour, Le pere Nau est fixe a La mission Iroquoise du Sault St. Loüis, prés monreal. nous craignons Beaucoup que Le p. Guignas n'ait été pris et brulé par les sauvages nommés rénards, mais dans ces pauvres

on three or four hundred Leagues beyond, in quest of the ouant chipouanes, so that my course then will be southwest. Such, my Reverend father, is the route I shall follow toward an objective point which you see is very indefinite and uncertain, since all we know about it is founded on the reports of other savages, who, for The most part, have little scruple in speaking differently from what they think. If what they add concerning The Place where the ouant chipouanes dwell be true, I should say that these cannot be very far from California, for, if we are to believe their reports, the ouant chipouanes dwell on the Shores of a great river where there is an ebb and flow in the stream, which would go to show that the sea cannot be very far off. It is not easy to determine what river this is. I am led to surmise, however, that it is no other than the great river which father Kino, a German Jesuit, mentions in the map which he traced of the regions lying to the north of californiâ, and Which he calls the "rio colorado" or "del norté." See the fifth collection of the *Lettres edificantes*.⁴¹ Whatever be the truth relative to these conjectures and to the place where these savages dwell, I am deputed to go in quest of them, and to establish a mission among them if it be possible. All this, my reverend father, is much beyond my strength, wherefore I have placed myself and whatever betides my enterprise in the hands of our Lord. Beg Him to prepare me for every eventuality according to his holy and divine will. Do not forget, either, to send me some nourishment for my soul; nothing could please me more than what you might suggest, by way of encouragement, to animate me to serve and

contrées on doit bien peu estimer une vie qu'on est si souvent exposé à perdre. heureux si j'étois jugé digne de la sacrifier pour celui de qui je Lai reçue. Je me recommande à vos S^{ts}. Sacrifices et cest dans leurs union que je suis mon reverend pere

de votre reverence

Le tres humble et

tres obeissant serviteur

AULNEAU.

Jesuite missionnaire,

a Quebec le 29 avril 1735.

love him who alone deserves our Service and our love. Father Nau is permanently stationed at The Iroquois mission of Sault St. Louis, near monreal. We are Much afraid that father Guignas has been taken and burned by a tribe of savages called the *rénards*; but in this unfortunate country we should set little value on our own lives which are so often in peril. I should deem myself happy were I judged worthy of laying mine down for the one from whom I received It. I commend myself to your Holy Sacrifices, in union with which I am, my reverend father,

your reverence's
very humble and
very obedient servant,
AULNEAU,
Jesuit missionary.

Quebek, april 29, 1735.

Lettre du pere Aulneau au reverend pere
Bonin.

M ON REVEREND PERE

La paix de N. S. J c.

Je profite avec plaisir de quelques momens qui me restent a passer a monreal pour vous ecrire une seconde foy, et se sera peutêtre la derniere de ma vie, Je pards demain pour aller m'enfoncer dans les Bois, dans ma premiere lettre Je vous ai marqué quel était le terme de ma mission souffres mon reverend pere que je la recommande de nouveaux a vos saints sacrifices, pour ce qui est du missionaire Je suis Bien persuadé que vous ne ly oublieré pas nous avons receu depuis quelques jours des nouvelles du pere Guignas, on en avoit pas eû depuis 1732, il n'en peut plus la faim qu'il a eû a souffrir, les dangers d'etre massacré par les sakis et les renards auxquels il a presque toujours été exposé et mille autres travaux qu'il a soufferts de la maniere la plus heroique l'ont reduit a ce point, que les sauvages même qui ne nous plaignent gueres ne peuvent lui refuser des sentiments de compassion, ou est pourtant encore dans l'impossibilité de le soulager accause de la disette ou l'on est de missionaires, priés dieu mon reverend pere d'envoyer des ouvriers dans cette pauvre mission, le pere Nau a eû ce printemps une violente ataque de goutte, ce qui nous afflige beaucoup. Je vous prie de m'envoyer le calcul de quelques

Letter from father Aulneau to reverend father
Bonin.

MY REVEREND FATHER,

The peace of Our Lord Jesus christ.

I eagerly take advantage of the remaining moments I have to spend in monreal to write to you a second, and perhaps the last, time in my life. I leave to-morrow for the Woods. In a former letter I told you what was to be the object of my mission; allow me, my reverend father, to commend it again to your holy sacrifices. As for the missionary, I am convinced you will not be unmindful of him at the altar. We received, a few days ago, news of father Guignas; since 1732 he had not been heard from. He is in a helpless state. The hunger he has had to endure, the imminent danger to which he has been continually exposed, of being massacred by the sakis and the renards, and numberless other hardships, borne heroically, have brought him so low, that even the savages, who have little pity for us, are forced to look upon him with feelings of compassion. We are, however, in the impossibility of attempting anything for his relief, owing to the scarcity of missionaries. Pray God, my reverend father, to send laborers to this needy mission. Another cause of anxiety for us is that father Nau was laid up last spring with a violent attack of the gout. I beg you to send me the reckonings of the eclipses of sun and moon visible in france and america. You will thereby

eclipses de soleil et de lune qui seront visibles en france et en amerique. Je vous en auray Beaucoup d'obligation, Je tacherai d'en faire usage de mon mieux pour déterminer les Longitudes des nouveaux pays ou la providence m'envoyera, Je vous ferai part exactement de tout ce que Je pourai remarquer qui puisse vous faire plaisir, au reste, je ne pourai recevoir ce que je prend la libertes de vous demender que dans trois ou quatre ans accause de mon eloignement. Je suis mon reverend pere avec un tres profond respect et dans l'union de vos saints sacrifices.

Votre tres humble et
tres obeissant serviteur
J. P. AULNEAU
J. M. J.

a monreal le
12 Juin 1735.

Greatly oblige me. I shall endeavor to turn them to account, to the best of my ability, in determining the Longitudes of the new regions to which providence is sending me. I shall communicate whatever observations I may think likely to be received by you with satisfaction. For that matter, I cannot expect to receive before three or four years what I now take the liberty of asking from you, owing to the great distance which separates us. I remain, my reverend father, with the most profound respect, and in union with your holy sacrifices,

Your most humble and

most obedient servant,

J. P. AULNEAU,

Jes., Ind. Miss.

Monreal,

June 12, 1735.

Lettre du reverend pere nau missionnaire de
la compagnie de jésus ecrite au R. p.
Bonin de la même compagnie.

MON REVEREND PERE.

La paix de notre Seigneur Jesus christ.

Je doute fort que La Lettre que j'eus l'honneur de vous ecrire L'an passé, vous ait fait plus de plaisir que la votre ne m'en a fait, plusieurs vaisseau etoit deja arives de france, et avoient apporté des lettres a presque tous nos missionnaires, sans qu'il y eût un seul mot d'ecrit pour moy qui suis un des plus voisins de Quebec, Jugés de la joye que je ressentis Lorsque lon maporta une lettre de la personne du monde que j'estime le plus et a qui j'ai Le plus d'obligation. Les sentimens avantageux que vous avés de moy me couvrent de confusion et m'exitent a travailler a me rendre tel que vous supposés que je suis, et que je devrois être en effet. J'ay Besoin qu'on m'anime sans cesse à mon devoir, quoyque je sois parmi de saints missionnaires, et que jaye continuellement devant les yeux Les plus grands exemples de vertu, je n'en suis pas moins plus de deffauts. Je puis cette année vous parler du Canada avec bien plus de certitude que L'an passé; L'air y est sain, Les terres excelentes, les habitans paresseux, L'hiver n'y est pas si rude qu'on Le dit en france, Jamais on ne voit plus de 3 ou 4 jours de suite d'un froid Bien piquant. Les

Letter by reverend father nau, missionary of
the society of jesus, written to Reverend
father Bonin, of the same society.

MY REVEREND FATHER,

The peace of our Lord Jesus christ.

I question much whether The Letter I had the honor of writing you last year gave you more pleasure than yours afforded me. Several ships had already arrived from france, and had brought letters to nearly all our missionaries, and not one brought a single word to my address, although my post is one of the nearest to Quebec. Imagine my joy When a letter was handed me from the one of all persons in the world whom I esteem most, and to whom I am most deeply indebted! The good opinion you entertain of me covers me with confusion and strengthens my endeavors to become all that you fondly suppose me to be already, and, in fact, that I should be. I feel the Need of being spurred on in the accomplishment of my duties. Although I am here surrounded by holy missionaries, and have continually before my eyes perfect models of virtue, I am still full of defects. This year, I am in a position to speak to you of Canada with more certainty than last year. The climate is salubrious, the quality of The soil excellent, but the natives are indolent. The winter is not so severe as we are told in france. We Never experience more than 3 or 4 days in succession of extreme cold. The

dégéls ont été si frequens cette année, quon a eû de la peine a trainer le Bois de chauffages, nous prenons ici Beaucoup plus de précautions contre le froid quon en prend en france, nous sommes habillés assés chaudement, et nos chambres sont echaufée par des poéles, en un mot jay eû tous les ans plus de froid en france que je n'en ai eû en Canada. Ma santé seroit excellente sans une violente attaque de goutte que jay eûe apres pâque, et qui ma arreté L'espace d'un mois et demi, j'en ressens encore tous les jours quelque atteinte, mais cela ne m'empêche pas d'aller et de venir, ce n'est point Le froid qui m'a attiré cette goutte, J'en avais déjà rassenti quelque chose en france. A proprement parler, il ny a ici que deux saisons, L'hiver et L'été, dans notre mission L'hiver est plus court d'un grand mois qu'a Quebec, aussi sommes nous à quarantes lieues plus au midi. Les cartes géographiques ne marquent point le Sault Saint Louïs, cela n'est pas surprenant, notre mission nest devenue considerable que depuis que les cartes sont faites, nous sommes ici par le 45^e degré 30 minutes de Latitude, a trois lieües et demies de la ville de Monreal que nous avons au nord-est La riviere entre deux. On s' imagine en france que les Iroquois qui onts autres fois tant exercés de cruautés sur les françois quils prenoient en guerre, doivent être des hommes affreux don la seulle vüe fasse peur aussi bien que le nom, c'est une erreur. il n'est point au monde de si beaux hommes generalement parlant. Les Sauvages sont beaucoup mieux faits que les françois, mais auprets des Iroquois Les autres sauvages paroissent petis, presque tous les hommes de notre

thaws have been of such frequent occurrence this year that the drawing of fire-Wood was accomplished with difficulty. More precautions against the cold are taken here than in france. We are warmly clad, and our apartments are heated with stoves. All in all, I suffered every year more from cold in france than in Canada. My health is of the best, were it not for a violent attack of gout I suffered after easter, and which laid me up for a month and a half. Even now I have a twinge every day, but that does not prevent me from going about, nor was it The cold that brought it on. I had already felt its approach while yet in france. To speak correctly, we have but two seasons here,—winter and summer. In this mission The winter is shorter by a full month than at Quebec. We are in fact forty leagues more toward the south. Sault Saint Louis⁴² is not to be found marked on the maps; this is not surprising, as it is only since these maps were made that our mission has grown into an important village. Our Latitude is 45 degrees and 30 minutes, and we are distant three leagues and a half from the town of Monreal, which lies to the northeast, on the other bank of The river. It is imagined in france that the Iroquois, who formerly treated with so much cruelty the french whom they made captives in war, must be of ferocious aspect, and that their very sight and name would strike terror into all who encounter them. This is pure fancy. Generally speaking, you could find nowhere finer looking men. The Savages are of better build than the french, but side by side with the Iroquois other savages seem dwarfed. Nearly all the men of our mission are nearer six feet in height than five. Their

mission approchent plus de six pieds de haut que de cinq. Le visage repond à La taille, ils ont tous Les traits reguliers, les enfants surtout sont de vraies mignatures; il ne leur manque que la Blancheur, Leurs tein est un peu olivâtre moins pourtant que celui des autres nations et a peu pres tel que celui des portugais, J'ai vû même a bourdeaux une infinité d'hommes plus bruns que Les Iroquois, ils seroient communement aussi blancs que les françois sans la Boucane continuelle de leurs cabanes, La fumée y est si epaisse que je ne comprends pas comment ils n'en perdent point La vüe, Les Iroquois ne s'habillent pas tout a fait comme les autres nations sauvages, Les hommes ont La chevelure semblable à celle des peres recollets, La difference quil y à cest qu'ils redressent Les cheveux de leurs couronne comme avec une espece de cire mēlée de vermillon et qu'ils Laissent sur le haut de la tête 3 ou 4 poils pour y atacher un grain de porcelaine ou une plume de quelque oiseau rare. Par dessus la chemise ils ont ordinairement un habit a la françoise galonné sur toutes les coutures, Les jours froids et dans les ceremonies ils se couvrent encore d'une pièce d'etoffe d'une aulnes et demie en quarré, dont le bas est garni de 8 ou 9 rangs de passements, Leurs mitasse, ce sont leurs Bas, sont ornée de rubans et de diverses fleurs qu'ils font avec du poil d'original teint en rouge ou en jaune, et assés justes à la jambe pour qu'on en voie toute la finesse. Leurs souliers sans talons sont d'une peau de chevreüil passée à la fumée, quelques uns ont des Bas de soie ou des souliers a la françoise avec des bouches d'argent, Les femmes sont habillées de la même

countenance is in keeping with Their stature, and their features are regular. The children especially are diminutive types of the picturesque, Transparency of color being alone wanting. Their complexion is of an olive tint, but not so tawny as that of other tribes, not differing much from that of the portuguese. I have met even in the streets of bourdeaux any number of men darker than Our Iroquois. They would for the most part be as clear-complexioned as the french, were it not for the effects of the Smoke in their cabins, which is so dense that I fail to understand how they do not lose Their sight. The costume of the Iroquois is different from that of the other savage tribes. Their hair is trimmed somewhat like that of the recollet fathers, with This difference, that they raise in a bunch The hair of the crown by means of a kind of wax mixed with vermilion, and Allow 3 or 4 hairs to protrude above, to which they fasten a porcelain bead or so, or a feather of some bird seldom met with. Over the shirt they usually wear a garment of french fashion, with lace sewed on all the seams. When the weather is cold, or on gala-days, they wear a cloth mantle, an ell and a half square, the lower border of which is trimmed with 8 or 9 bands of lace. Their *mitasse*, that is their Leggings, are adorned with ribbons and a variety of flowers embroidered with elk-hair dyed red or yellow. These are made to fit closely, the better to show off the elaborate finish of the work. Their moccasins are of smoke-dried deerskin. Some wear silk Stockings and shoes of french make and silver buckles. Among The savage nations all the women are dressed alike. You have no doubt seen The likeness of the holy maiden, Catherine Tégah-Kouita,

façon, parmi tous Les nations sauvages, vous avés vû sans doute Le portrait de la sainte fille Catherine Tégah-Koüita morte en odeur de sainteté toutes les sauvagesses sont habillées comme elle.

pour ce qui est des meurs Les Iroquois et les hurons ont plus de disposition a la vertu que Les autres nations, ce sont les seuls sauvages qui aient des sentimens, tous les autres sont estimés pour des Laches ingrats et voluptueux, s'il ny avoit point de françois en canada nous aurions autant de saints en notre mission que nous y avons de chretiens, mais le mauvais exemple et les sollicitations des françois sont un obstacle Bien grand a la sanctification de nos Iroquois. quoy que L'on ait fait deffences sous les peines les plus rigoureuse de donner de L'eau de vie au sauvages et que l'on ait vu depuis deux mois la punition exemplaires de quatre françois dont l'un a été condamné aux galeres deux fouchés par la main du Boureau et un autre attaché au carcan pour avoir fait ce commerce deffendu nos sauvages trouvent encore de l'eau de vie tant qu'ils en veulent et des qu'ils sont yvres ils sont. capables de toute sorte de mal, il ny à pas encore trois mois qu'un algonquin dans L'ivresse tua de trois coups de couteau un pauvre soldat qui travailloit tranquillement dans une maison de monreal, L'algonquin qui fut saisi sur le champ crut en être quite pour dire qu'il estoit yvre et qu'il ne scavoit pas ce qu'il faisait, mais on ne laissa pas de le condamner a être pendu, et parce que Le boureau estoit absent on luy cassa la tete. Quand quelqu'un de nos sauvages à paru yvre dans Le village, on luy fait faire une penitence publique qui consiste à ce tenir a genoux hors de l'église

who died in the odor of sanctity; all the savage women are similarly dressed.

As for the question of morality, The Iroquois and hurons are more inclined to the practice of virtue than other nations; they are the only savages capable of refined feelings; all the others are to be set down as Cowardly, ungrateful, and voluptuous. If there were no french in canada, we would have as many saints in our mission as we now have christians; but the bad example and solicitations of the french are a Very great obstacle to the sanctification of our Iroquois. Although it be forbidden under the severest penalties to give brandy to the savages, and although, during the last two months, exemplary punishment has been meted out to four frenchmen, one of whom was condemned to the galleys, two to be whipped by the public Executioner, and the other to be fastened to the carcan for having carried on this illicit trade, still our savages find all the brandy they want, and as soon as they are drunk they are capable of any crime. Not three months ago, an algonquin, in A drinking-bout, killed with three stabs of a knife a poor soldier who was quietly working in a house at monreal. Arrested on the spot, the algonquin thought he would escape punishment because he was drunk and did not know what he was doing. He was condemned notwithstanding to be hanged; but as The executioner was away he was killed by a blow on the head. Should any one of our savages make his appearance in The village while in a state of intoxication, he is obliged to submit to a public penance. He is to remain kneeling outside the church during mass, and the other prayers made in common, for 10 or 12 days, according

durant la messe et les autres prieres pendant 10 ou 12 jours selon Le scandale quil a donné, L'ivrognerie est le plus grand deffaut de nos sauvages, mais par la grace de Dieu nous en avons Beaucoup qui ne boivent jamais aucune Liqueur ennivrante, ceux qui en Boivent ne Le font pas souvent et a tous égards nos Iroquois sont beaucoup meilleurs chretiens que nos françois.

avant de vous parler des exercices de notre mission Je vous racontrai, mon reverend pere, comment Je fus incorporé à La nation Iroquoise, c'est une ceremonie nécessaire, car un missionnaire ne seroit pas agreable au vilage sil. n'etoit membre de la nation. deux mois apres mon arivée a La mission Je régala les anciens du vilage, il en coute un Beuf du pain deux boisseaux de paix et du tabac. Lorsque tout le monde fut assemblée Le R. p. de Lauzon qui à demeurés plusieurs années dans cette mission, fit une Longue harangue pour moy, trois orateurs Iroquois y répondirent tout à tour Les harangues finies, un des anciens se leva et dit quil falloit donné un nom a la robe noire c'est ainsi qu'ils appellent les missionnaires Jesuite. Apres avoir rappelé tous les noms des anciens missionnaires, il combat que je m'appellerois desormais hatériate cest sous ce nom que l'on me connait. dans le vilage. demandés a dieu qu'il me fasse la grace de remplir ce nom dans toute L'etendüe de sa signification, hateriata en Iroquois signifie Le Brave, l'homme de cœur, il fallut ensuite m'assigner un cabanne et m'incorporer dans une famille, on me fit l'honneu[r] de me mettre dans La famille de l'ours, nous n'avons dans le vilage que trois familles, celle de l'ours, celle du loup, et

to the gravity of The scandal given. Drunkenness is the great vice of the savage; but, thank God, we have Many who never touch intoxicating Liquor of any kind. Those who do Drink do not do So often, and, taking all into consideration, our Iroquois are much better christians than the french.

Before giving you an account of the exercises of our mission, I must tell you, my reverend father, how I was adopted into The Iroquois nation. It is a necessary formality, for a missionary would not be an acceptable person in the village were he not a member of the tribe. Two months after my arrival, I invited the elders to a banquet. The spread consisted of a whole carcass of Beef, bread in proportion, two boisseaux of peas, and a quantity of tobacco. When all were assembled, Reverend father de Lauzon, who had lived many years in this mission, made a Long speech for me. Three Iroquois orators answered in turn. When the speechmaking was over, one of the elders arose and announced that a name must be given to the "black robe," for this is the appellation by which the Jesuit missionaries are known. After having gone over all the names of former missionaries, he determined that I should hereafter be called *hatériate*, and I now go by no other name in the village. Ask God in your prayers to give me the grace of realizing to The fullest extent of its signification,—for *hateriata* in Iroquois means "The Brave,"—the magnanimous man. It now remained to assign me to a lodge, and to adopt me into a family. I had the honor of being enrolled in The family of the bear. You must know that in the village there are three families: that of the bear, that of the wolf, and that of the tortoise.

celle de la tortue, tous les nouveaux venus deviennent membre de L'une de ces trois familles, La famille de la tortue est si nombreuse qu'on a été obligé de la, partager en grande et en petite tortue.

Voici les exercices de notre mission, a la pointe du jour, Soit l'été soit L'hiver, Le père de la Bretonnière dit la première messe, à laquelle assiste ceux qui doivent aller travailler aux champs ils recitent La priere du matin ensuite Le chapelet à deux chœurs. une heure après je dis la messe commune pendant Laquelle on chante à deux chœurs. La prière et les hymnes de l'église convenables au temps, apres ma messe je rassemble tous les enfans dans L'église je leur fais réciter la priere du matin, et j'apprends aux garçons à servir La messe. sur les neuf heures Le pere de la Bretonniere fait le catéchisme aux adultes que ne sont pas encore Baptisés. Le reste du jour nous visitons les malades et terminons les differends dans Les cabanes. une heure avant le coucher du soleil je rapelle les enfants a l'église pour faire la priere du soir. Je leur fais ensuite La catéchisme des que les pe^{tes} ont fini Les hommes et les femmes viennent a L'église pour faire la priere en commun, les dimanches et les fêtes. Je suis au confessionnal jusqu'a dix heures que je dis la grand messe, apres Laquelle je prêche aux françois car je suis chargé d'une paroisse de françois qui n'ont point d'autre église que la notre Les autres françois qui viennent de tous côtés au tombeau de la servante de dieu Catherine Tegah Koüita pour remplir les vœux qu'ils ont faits dans leurs maladies, me donnent encore assés d'occupation, à une heure après midi Le pere

All new-comers are made members of one of these three families. The family of the tortoise has become so numerous that it has been divided into the great and the little tortoise.

And now let me say something about the exercises of the mission. At daybreak, Be it in winter or summer, father de la Bretonnière says the first mass, at which all those assist who have to go out to the fields to work. They recite Their morning prayers, and then The beads, in two choirs. An hour later, I say the every-day mass, for the whole village, during Which The prayers and hymns of the church in keeping with the season are sung in two choirs also. After the mass, I gather the children together in The church and make them recite their morning prayers, and then teach the boys how to serve mass. About nine o'clock, father de la Bretonniere puts the adults who have not yet been Baptized through their catechism. The remainder of the day is spent going about visiting the sick and in deciding disputes which may have arisen in The cabins. An hour before sunset, I assemble the children again in the church for their evening prayers and for the recitation of Their catechism. As soon as the children are dismissed The men and women repair to The church for the recitation of their prayers in common. On sundays and festivals I am in the confessional until ten in the morning, when I sing high mass, after Which I preach to the french, for I have charge of a french parish, and there is no other church than that of the mission. Other members of our french population, who flock from all sides to the tomb of the servant of God, Catherine Tegah Kouita, to accomplish the vows

de la Bretonniere rassemble alternativement les sauvages qui sont de La congregation de La sainte vierge, et ceux qui sont de la sainte famille et leur fait une exortation. nous avons dans ce vilage deux associations, comme vous le voyiés, La congregation et la sainte famille, il faut avoir passé par la congregation et s'y être distingué par sa ferveur pour être receu dans La sainte famille, qui est composée de veritables devots et devotes, qui valent bien pour le moins ceux de france, plusieurs font des mortifications qui effrayeroient Bien des religieux. sur les quatre heure du soir on chante vepres: après quoy on donne toujours la benediction du S^t. Sacrement, rien de si modeste que nos sauvages a l'église, et dans les autres exercices de piété, Leur vüe seule inspirent de la devotion. Le pere Aulneau qui se trouva ici a la fête de dieu ne fit que pleurer de joye et de devotion pendant toute la procession. tous nos guerriers étoient sous les armes à L'exception de ceux qui partoient le dais, et des chantres, Les femmes et les enfans suivoient dans un ordre charmant, on avoit dressé trois reposoirs, ou le saint Sacrement s'arreta et a chaque pause on fit une decharge de mousqueterie et de cinq Boîtes

Il faut necessairement du chant pour nos sauvages qui ne sont pas communement capables dune grande application desprit, c'est pourquoi toutes les prieres se font en chantant, aussi seroit-il grand dommage qu'ils ne chantassent pas, ils y reüssissent trop bien. J'ay souvent souhaitté que le R. p. Landreau qui est si touché du chant de l'église lorsqu'il est bien executé put assister à nos grandes messes, il y goûteroit le plus grand plaisir qu'il ait jamais ressenti.

made in time of sickness, keep me quite busy. At one in the afternoon, father de la Bretonniere assembles in turn the savages who are members of The sodality of The blessed virgin and those who belong to the congregation of the holy family, to give them a short exhortation. We have, as you see, in the village two associations,—The sodality and the holy family. To be qualified to become a member of The holy family, one must have passed through the sodality and have given unmistakable proofs of fervor, for its members are all really devout souls and, to say the least, are as worthy members as are those in france. Several practice austerities which Many a religious would hesitate to undergo. At four in the afternoon vespers are sung, after which benediction of the Blessed Sacrament is always given. There could be nothing more decorous than the behavior of our savages while in church and during their other devotional exercises; the very sight inspires devotion. Father Aulneau, who happened to be here on the feast of Corpus Christi, could not restrain his tears of joy and devotion while the procession lasted. All our warriors were in their war accouterments with The exception of the bearers of the canopy and the chanters. The women and children followed in symmetrical order, most pleasing to the beholder. Three shrines had been prepared at intervals where the blessed Sacrament was set down, and at each halt a volley of musketry was fired and five Mortars discharged.

For our savages singing is a necessary adjunct, as they are incapable of prolonged mental application, and it is on this account that all their prayers are

Les hommes qui chantent Le premier verset lui representeroient une centaine de Cordeliers dans un chœur. et les femmes qui repondent Lui sembleroient être La plus nombreuse communauté de religieuse: mais que dis-je, ni cordeliers, ni religieuse n'ont jamais si bien chanté que nos Iroquois et nos Iroquoises, ils ont la voix également douce et pleine, et on[t] L'oreille si fine, qu'ils ne manquent pas une demie note dans tous les airs d'église qu'ils savent tous par cœur nos sauvages sont tous sédentaires ainsi que toutes les autres nations à l'exception des Sioux, nos gens ont des chevaux, des cochons, des poules et d'autres animaux domestiques tout comme les françois, Les hommes nous laissent a la fin de septembre, pour aller chacun de son coté à La chasse du chevreuil et du castor, d'ou ils ne reviennent qu'au mois de fevrier. d'autres vont en guerres. nous avons actuellement quarante hommes qui sont allés faire coup sur differents nations. nos gens ont toujours Les armes à La main, parcequ'ils epousent toute que elle des françois contre Les autres sauvages, aussi Les Iroquois du Sault St. Louis passent-ils pour les plus Belliqueux des americains, cela ne prouvent pas qu'ils soient fort Braves, Leurs guerres ne sont que ruses et surprises, Leurs combats de vrais assassinats, ils ne se battent bien que dans la necessité de vaincre ou de mourir, nous avons toujours guerre avec La nation des Sauvages qu'on appelle les renards, elle ne guere de succès, il n'est pas possible de Les joindres avec des troupes suffisantes pour Les detruire, L'an passé quatre ving[t] dix de nos gens se joignirent aux françois, pour aller aux renards, mais apres des fatigues inconcevables

set to music; really, it would be a great pity were it not so, they succeed so admirably. I often wished that Reverend father Landreau, who is so fond of well-executed church music, could be present at our high masses; it would be a greater treat for him than anything he has yet listened to. The men who lead off with The first verses he might take for a choir of a hundred Cordeliers, and the women for some great community of nuns. But what am I saying? Neither cordeliers nor nuns ever sang as do our Iroquois men and women. Their voices are both mellow and sonorous, and Their ear so correct that they do not miss a half-tone in all the church hymns, which they know by heart. Our Iroquois, like all the other savage tribes, with the exception of the Sioux, are sedentary. They raise horses, pigs, poultry, and other domestic animals as do our own people. The men leave us about the end of september, each taking his own road to The hunting-grounds of the deer and beaver, nor do they return to the village before the month of february. Others go on the war-path. We have actually forty warriors out on expeditions to strike at other tribes. Their weapons are ever ready, for they take the part of the french in every quarrel with The other savage nations,—indeed, The Iroquois of Sault St. Louis are looked upon as the most Warlike of all the american tribes; but this is no proof of their Valor. Their mode of warfare is but stratagem and surprise, Their encounters are mere attempts at assassination. They fight bravely then only when they know that the sole alternative lies between victory or death. Our people have a war on their hands this long time with A Savage tribe called the renards. It has

et plus de sept cens lieües de chemin, Leurs guides les egarèrent et ils furent obligés de revenir sans avoir vu L'ennemi seulement un parti de vingt-trois sauvages presque tous de notre mission, et de sept françois s'étant séparés du gros de L'armée, se trouva tout à coup investie de deux cens renards, nos gens étoient perdu sans La resolution du capitaine Iroquois, nous sommes morts, Leur dit-il si nous nous rendons. point d'autre parti à prendre que de vendre cherement notre vie. faisons voir aux renards que nous sommes Iroquois et françois aussitôt, il Les mène à L'ennemi qui ne put soutenir le premier chose, et qui se sauva par la fuite dans un fort il y eût trente renards étendus sur la place et dix prisonniers, nous n'y perdîmes que deux françois et un sauvage.

La plus part des adultes que nous instruisons dans le village sont des esclaves pris en guerre, J'ai eu La consolation d'en baptiser deux. Le R. p. de la Bretonniere en a baptisé quatre depuis environ un an, il en reste encore une douzaine, qui recevront Le Baptême à Noël, ainsi ce sont nos guerriers qui augmentent Le plus La mission, Les cinq nations Iroquoise qui sont aux Anglois déperissent à vue d'œil, par les querelles continuelles et par Les Boissons enivrantes que L'anglois Leur fournit, ce qui détermine Les plus sensés à quitter un pays où ils ne peuvent vivre tranquilles et à venir s'établir avec nous. d'autres qui sont accusés d'être sorciers, sont pareillement obligés de lever le pied, et de venir au Sault St Louis, sans quoy ils seroient tués à La premiere occasion, une famille d'Iroquois agnies vient tout récemment de s'établir dans notre village,

been in a very slight degree successful, through the impossibility in which our troops are of ever overtaking Them in sufficient numbers to destroy Them. Last year, ninety of our young men joined the french expedition against the renards; but after inconceivable hardships and a journey of more than seven hundred leagues, Their guides led them astray, and they were obliged to make their way back without having caught sight of The enemy save in one instance. A party of twenty-three savages, nearly all of our mission, and seven frenchmen had somehow become separated from The main body when they found themselves suddenly surrounded by a war-party of two hundred renards. Our men would have been destroyed, had it not been for The resolution of the Iroquois captain. "We are all dead men," he said, "if we surrender. There is no help for it; we have to sell our lives as dearly as we can. Let us show these renards that we are Iroquois and frenchmen." Whereupon he led his Warriors to the attack. The enemy could not withstand the first onslaught, but retreated precipitately to their fort. Thirty renards were laid low and ten taken prisoners; our party lost but two frenchmen and one savage.⁴³

The majority of the adults whom we instruct for baptism in the village are slaves taken in war. I had The consolation of administering this sacrament to two, and Reverend father de la Bretonniere to four, during the past year; a dozen or so yet remain, who will receive Baptism at Christmas. It thus happens that it is our warriors who contribute Most to the increase of The mission. The five

Le demon devient ainsi Lui même malgre lui L'occasion du salut de ces pauvres refugiés qui se font chretiens sans difficultés L'instruction des esclaves est celle qui nous coute Le plus parcequ'ils n'apprenent presque jamais Bien La Langue, et qu'il nous est tres difficile de Leur faire entendre ce que nous voulons Leur dire, nous avons depuis dix ans dans La mission une sauvagesse renarde que ne sçait pas encore parler, l'Iroquois et le huron sont Les seule langue difficiles. Il faut pourtant Les scavoir toutes Les deux dans notre mission, parce que toutes nos prières sont en huron, ces deux Langues ont La même origine et sont aussi différentes L'une de L'autre que Le françois L'est de L'espagnol, nos sauvages entendent tous le huron et L'estiment plus que L'Iroquois, quoique La prononciation n'en soit pas si douce de La vient qu'ils ne veulent pas faire de prieres en Leur Langue naturelle, Je vous ai dit que je faisois Le cathechisme aux enfans. Le papier a la main cela s'entend car après dix mois d'étude Je ne puis etre fort habile en Iroquois, Je commence pourtant à entendre, et me faire entendre, mais je n'oserais me risquer a parler en public.

vous souhaitez mon reverend pere que je vous dise tout ceque je puis sçavoir des Jésuites de notre province qui sont en Canada, Le voici en peu de mots, R. p. de Lauzon superieur général est dans une estime universelle et il La mérité il à fait ce qu'il a pu aupres de notre reverend pere general pour obtenir La permission de se demettre de la superiorité qui Lui est à charge par bien des endroits mais on veut quil remplisse Le temps ordinaire qui est de six ans ainsi nous ne L'aurons dans notre

Iroquois nations, who are with the English, are visibly on the decrease, on account of their incessant quarrels and the use of Intoxicants supplied by The english. It is for this reason that The more provident abandon a country where they cannot live peaceably, and come to settle among us. Others who are accused of witchcraft are also obliged to take refuge at Sault St. Louis, otherwise they would be put out of the way at The first opportunity. A family of agnie Iroquois have come but lately to settle in our village. It is thus that the devil Himself unwillingly becomes The occasion of the salvation of these wretched fugitives by making it less difficult for them to embrace christianity. The instruction of the slaves is our hardest task, for they seldom learn The Language Well, and it is very hard to make Them understand what we would have Them know. We have had here in The mission for the last ten years a savage woman of the renard nation, and she does not yet know how to speak Iroquois. Iroquois and huron are The only two difficult languages; we must, however, be familiar with Them both in our mission, because all the prayers are in huron. These two Languages have A common origin, but differ from each other as much as french and spanish. All our savages understand huron, and prefer It to Iroquois, although The pronunciation is not so pleasing to the ear. Hence it is that they do not care to recite their prayers in Their own native Tongue. I told you that I taught the children Their catechism, manuscript in hand of course, for after ten months of study I cannot be very proficient in Iroquois. I am beginning

mission que dans six ans dici, Le pere Chardon est depuis deux ans à La residence de monreal avec la reputation d'un des plus saints Jesuites qu'on ait vu en canada Le pere Guignas est au pays des Sioux dans un petit fort françois n'ayant que six hommes avec Lui. il n'y a qu'un mois que monsieur Le marquis de Beauharnois gouverneur général de La nouvelle france fit passer vint deux hommes dans quatre canots pour Luy porter des provisions dont il manquoit absolument, Les Sioux ne veulent pas Lui fournir des vivres, on ne sçait pas trop si Le convoi arrivera à Bon port, car il doit passer proche des renards. Le pere Saint pé, qui a pour compagnon Le pere du Jaunay, autre fois mon condisciple à nantes, descendra L'an prochain de missilimakinac, pour faire La congregation des messieurs à monreal, Le pere de La Richardie à passé l'hiver à Quebec ou ils a fait des Biens infinis par le moyen de deux retraites publiques qu'il a données, à l'occasion de ce R. p. il faut que je me dédise de ce que je vous avois écrit l'an passé n'étant pas suffisamment instruit de ce qui regarde les hurons, Je disais qu'il n'y avait pas d'autres hurons chretiens que ceux de Lorette il y a sept ans qu'effectivement il ny en avait pas d'autres, mais Le pere de La Richardie à trouvé moyen de rassembler au detroit Les hurons dispersés qu'il a tous convertis. La mission est de six cens chretiens. Le detroit est au quarante deuxieme degre de Latitude entre Le Lac huron et Le Lac hérié c'est le plus Beau pays du canada il n'y à presque point d'hiver toutes sortes de fruits y viennent aussi bon qu'en france on pense à y Bâtir une ville. il y a déjà soixante dix familles francoises,

nevertheless to understand and to make myself understood, but I would not dare yet to speak in public.

You expressed the wish, my reverend father, that I should give you all the information possible concerning the Jesuits of our province who are now missionaries in Canada. I shall not be long. Reverend father de Lauzon, superior-general of the mission, is universally esteemed, and with reason. He did his best with our reverend father general to be allowed to resign his office, which is a real burden to Him for more reasons than one, but it was decided that he should complete The ordinary term of six years. So we shall not have Him back in our Mission before their expiration. Father Chardon has been stationed for the last two years at The residence of monreal; he is looked upon as one of the most holy Jesuits sent out to canada. Father Guignas is in the Sioux country, at a little french fort with but six men with Him. Scarcely a month ago The marquis de Beauharnois, governor-general of new france, sent twenty-two men in four canoes with supplies of which he stood absolutely in need, for The Sioux refuse to provide for Him. It is not at all certain that The relief-party will reach him without molestation, their route lying close to the country of the renards. Father Saint pé, who has for companion father du Jaunay, an old fellow-student of mine at nantes, will return next year from missilimakinac, to take charge of the men's sodality at monreal. Father de La Richardie⁴⁴ spent the winter at Quebec, where he did a world of Good by the two general retreats he preached. The mention of this Reverend father's name reminds me that I must take back what I wrote you last year

un fort et une garnison dont les reverends peres recollets sont aumoniers, Le pere de gonor est a La mission de Lorette il est sujet à de frequentes maladies. Le pere Aulneau aussi robuste que courageux est parti pour La mer de L'oüest, ou il ne pourra arriver que L'été prochain, Le premier missionnaire qui arrivera de france ira L'accompagner sans quoi il ne peut rester Longtemps seul éloigné de quatre cens Lieües du pere Guignas qui est son plus proche voisin. J'ai eu une assés Longue conversation avec M^r La Verandrie qui commande les trois forts Les plus occidentaux. J'ai compris par son entretien qu'il ne faut pas faire grand fond sur ce qu'il dit des sauvages Blancs et barbus, La mer d'oüest seroit decouverte depuis longtemps si on L'avoit voulu M^r Le Comte de Maurepas a raison de dire que Les officiers du canada ne cherchent pas La mer de L'oüest, mais La mer du castor. Je souhaite que le pere aulneau trouve des sauvages plus dociles que ne sont Les outaöüais et Les Sioux, parmi lesquels Le pere Saint Pé et Le pere Guignas ne font pas grand fruit, ils ne convertissent que quelques vieillards et quelques vieilles femmes qui ne peuvent plus pécher. Le plus grand Bien qu'ils fassent c'est de Baptiser Les enfans qu'ils croient être sur le point de mourir, aux qui reviennent de leurs maladies ne manquent guères d'etre autant d'apostats. marqués moy tous les points sur quoi vous voudrés etre instruit touchant le canada et notre mission en particulier, J'aurai soin de satisfaire votre pieuse curiosité. il ne se passe point de jour que je ne prie Le Seigneur de repandre ses graces Les plus choisies sur celui qui ma procuré Le plus grand des

when as yet I was not well informed of what concerns the hurons. I said that there were no other christian hurons than those of Lorette. In fact, seven years ago there were no others; but father de La Richardie found means to gather together at detroit The dispersed hurons, all of whom he converted. The mission numbers six hundred christians. Detroit, at the forty-second degree of Latitude, is situated between Lake huron, and Lake hérié. This stretch of country is the Finest in canada; there is scarcely any winter, and all kinds of fruit grow there as well as they do in france. There is question of Building a town there. Seventy french families are already on the spot, and there is a fort and garrison of which the reverend recollet fathers are chaplains.⁴⁵ Father de gonor is at The mission of Lorette, but he is subject to frequent attacks of sickness. Father Aulneau, as robust as he is courageous, has set out for The western sea; he will arrive there only next summer. The first missionary who lands from france will go to keep Him company, otherwise he would not be able to remain there Long alone, as he will be four hundred Leagues distant from father Guignas, who is his nearest neighbor. I had a pretty Long conversation with Monsieur La Verandrie, who is in command of The three most western forts.⁴⁶ I understood from the interview that not much reliance can be placed on what he says concerning White, bearded savages. The western sea would have been discovered long ago if people had wished It. Monsieur The Count de Maurepas is right when he says that The officials in canada are looking not for The western sea but for The sea of beaver. It is to be hoped that father

Biens, en me faisant recevoir dans la Compagnie,
priés Le aussi incessamment pour moy et pour ma
mission

J'ay L'honneur d'être avec un tres profond respect
dans L'union de vos saints sacrifices

Mon reverend pere

Votre tres humble et

tres obeissant serviteur,

L. F. NAU

de la Compagnie de Jesus.

au Sault St. Louis le 2 octobre 1735.

aulneau will find more docile savages than The outaouais and The Sioux, among whom fathers Saint Pé and Guignas are laboring with little success. They have managed to convert but a few old men and women who are beyond the age of sinning. The greatest Good they can effect is to Baptize children when they think they are on the point of death; those who recover seldom fail later to fall away from the faith. Let me know on what particular points you desire information concerning Canada and our mission more especially, and I shall endeavor to satisfy your pious curiosity. Not a day goes by without my begging Our Lord to shower down his choicest graces on the one who was instrumental in procuring for me The greatest of Blessings,—in having me received into the Society. Pray for me in turn unceasingly, and for my mission.

I have The honor to remain with the most profound respect, in union with your holy sacrifices,

My reverend father,

Your most humble and
obedient servant,

L. F. NAU,

of the Society of Jesus.

Sault St. Louis, October 2, 1735.

Lettre du reverend père Aulneau de la Compagnie de Jesus au R. P. Bonin.

Au FORT S^t CHARLE. ches les
Kiristinaux, le 30 Avril 1736 —

M ON REVEREND PERE.

P. Ch.

Les lettres que j'eus l'honneur de vous escrire l'année dernière 1735, vous aurons sans doute surpris. Je prends la liberté de vous y demander des choses que mon peu d'expériences dans les missions ou la Providence m'a apelé et je ne say quelle fantaizie ont peu me determiner a vous demander, aussy ne seray-je nullement surpris sy vous n'avez eû aucun esgard a mes demandes. Je vous prie seulement de vouloir me pardonner la peine et l'embarras qu'elles auraient peu vous causer. La vie errante qu'il me faut mener m'empesche de traisner avec moy autre chose que ce qui est absolument necessaire. D'ailleurs, l'argent qu'on devait vous remettre aurait, sans doute a peine suffit pour acheter la quatriesme partie de ce que je demandois a votre reverance. Encore une fois, mon R. Pere, excusés mon indiscretion.

Je suis arrivé au fort S^t. Charle le 23^e. 8^{be}. 1735. J'étois party de la mission des Iroquois du Saut Saint Louïs le 21^e. Juin, jour de Saint Louis de Gonzague sous la protection de quy, je creu que la Providence voulait que je me misse en permettant ainsy que le

Letter from reverend father Aulneau, of the
Society of Jesus, to Reverend Father Bonin.

FORT ST. CHARLE, among the
Kiristinaux, April 30, 1736.

MY REVEREND FATHER,
Pax Christi.

The letters I had the honor to write to you last year, 1735, caused you, no doubt, some surprise. I therein took the liberty of asking you for certain things which my lack of experience in the missions, whither Providence has called me, and I know not what fancy, alone could have suggested, nor should I be at all surprised if you paid no attention to those requests. Let me ask you to pardon me for all the trouble and annoyance I may have caused you. The wandering life I must needs lead would prevent me from carrying about anything but what is strictly indispensable. Moreover, the money which was to be remitted to you would have scarcely sufficed to buy a quarter of all I asked your reverence. Once more, my Reverend Father, pardon me my want of discretion.

I reached fort St. Charle October 23rd, 1735. I had set out from the Iroquois mission of Saut Saint Louis, June 21st, the feast of Saint Louis de Gonzague, under whose protection I believe Providence intended that I should place myself, and thus foreordaining that the day of my departure and of my complete separation from all that could afford me

jour de mon départ et de mon entière séparation de tout ce qu'y pouvait encore me faire plaisir, fust contre toutes les apparences prolongé jusqu'au jour de la feste de ce grand saint. Avecq le secours d'un aussy puissant protecteur, j'ay fait tout mon voyage en parfaite santé. Il a été a compter de . . . cents lieues, presque tout par eau et en canot. . . . J'ai passé chez le Pere Saint Pe a Missilemakina. . . . Je suis retourné quinze lieues sur mes pas pour aller reprendre la route du lac superieur. J'ay costoyé ce lac l'espace de deux . . . suivant a l'ordinaire le nord, quelquefois l'ouïest et le sorouïest . . . du lac supérieur. J'ai entré dans les terres qui sont au nord du lac . . . et apres avoir marché presque toujours a pied l'espace de deux ou trois jours, j'ai fait route tantost a l'ouïest, tantost au sorouïest, quelquefois mesme au sud, Au travers de plusieurs lacs parsemés. Plusieurs de ces lacs ont plus de cent lieues de tour. On compte du haut du lac supérieur au fort Saint Charle d'où j'ay l'honneur de vous escrire, trois cent lieues. Je les ay fait presque toujours au travers des flammes et etouffé par une épaisse fumée qui ne nous a jamais permis de voir une seule fois la lumière du soleil. C'estoit les sauvages qu'y dans leurs chasses avaient mis le feu dans les bois, sans croire cependant qu'il deult faire un sy horrible embrasement, une si longue route faite en tout autre pays, auraitourny bien des objets divertissans et capables de piquer la curiosité, mais tout ce qu'on voit dans ces vastes contrées se termine a des lacs, des rochers, des forests immenses, des sauvages et quelques bestes ferores. Ainsy, mon R. Père, je ne puis vous

any satisfaction should, contrary to all probabilities, be delayed until the festival of that great saint. With the assistance of so powerful a protector I enjoyed perfect health to the end of my journey. There are, counting from . . . ⁴⁷ hundred leagues, nearly all by water and canoe. . . . I stopped with Father Saint Pe at Missilemakina. . . . I went back fifteen leagues on the distance already covered, so as to take the route by lake superior. I coasted along the lake for the space of two . . . usually following the north, sometimes the west and southwest . . . of lake superior. I struck inland into the region which lies to the north of lake . . . and after having journeyed nearly always on foot, for the space of two or three days, I headed sometimes toward the west, sometimes toward the southwest, and sometimes even toward the south, threading my way among a profusion of lakes. Several of these lakes have a circumference of more than a hundred leagues. From the upper extremity of lake superior to fort Saint Charle, whence I have the honor of writing to you, the distance is set down at three hundred leagues. I journeyed nearly all the way through fire and a thick stifling smoke, which prevented us from even once catching a glimpse of the sun. It was the savages who in hunting had set fire to the woods, without imagining, however, that it would result in such a terrible conflagration. So long a journey through any other country would have been diversified by a number of interesting features calculated to awaken one's curiosity, but all that was to be met with in this vast region was limited to lakes, rocks, immense forests, savages, and a few wild animals,—so that, my Reverend Father, I can communicate nothing to you deserving

faire part de rien qui mérite votre attention. Cependant sur les bords d'un grand lac, que nos françois appellent le lac de la Croix et quy est a environ six vingt lieues d'icy, je crus voir la lune clypsée. C'etait le premier d'octobre Sy ce n'etait pas de la fumée et que ce fust véritablement une éclipse, elle finit sur les neuf heures du soir, J'ay aussy aperceu plusieurs fois, surtout dans le lac Huron, de grandes lumières boreales, mais mon incapacité plus encore que la lassitude ne m'a pas permis de les observer d'une manière a vous en donner une juste idée, nous aurons eu icy tout l'hyver le même spectacle et il ne s'est passé presque aucune nuit sans que le nord ne parut en feu et avecq les mesmes lumieres. Pour ce qui est, mon R. Pere du fort saint Charle ou j'ay passé l'hiver ce n'est autre choze que quatre rangs de pieux de douze a quinze pieds de haut quy forment un quarré long au milieu duquel sont renfermées quelques mechantes cabannes de pieces de bois et de terre glaise couvertes d'ecorce. Il est environ a un lieue dans . . . de 60 a 70 lieues au Soroüest du lac des Bois. Ce lac mesure quarante lieues de tour sa plus grande longueur est nord . . . Il communique par plusieurs rivières dans d'autres lacs. quy tous se deversent dans un autre que les sauvages disent plus grand que le . . . Ils l'appellent ouinipignon. Ce dernier forme ensuite trois . . . rivières quy ont leurs embouchures dans la mer au-dela (ainsi que je puis conjecturer de ce qu'en disent les kristinaux) du port Nelson. C'est sur les bords de ce dernier lac, environ a cent cinquante lieues d'icy que je compte aller passer une partie de l'este

of attention. On one occasion, however, while on the shores of a large lake which our french call lake de la Croix, and which is about one hundred and twenty leagues from here, I thought I saw a lunar eclipse; it was on the first of october,—If it were truly an eclipse and not merely an effect of the smoke. It ended about nine o'clock at night. I noticed also, on several occasions, especially while on lake Huron, grand displays of the aurora borealis; but incapacity, even more than lassitude, did not admit of my taking observations with sufficient accuracy to give you an adequate idea of them. We have witnessed here throughout the winter the same phenomenon, and scarcely a night has passed but the northern skies have been all aglow with the aurora borealis. And what, my Reverend Father, of fort saint Charle, where I have passed the winter? It is merely an inclosure made with four rows of posts, from twelve to fifteen feet in height, in the form of an oblong square, within which are a few rough cabins constructed of logs and clay and covered with bark. It is about a league in the . . . from 60 to 70 leagues, on the Southwest side of the lake of the Woods.⁴⁸ This lake is forty leagues in circumference. Its greatest length is north . . . Several streams put it in communication with other lakes, all of which empty into another which the savages say is larger than . . . They call it ouinipignon. This latter, farther on, gives rise to three . . . rivers which empty into the sea (as well as I can conjecture from what the kristinaux say) beyond port Nelson. It is on the shores of this last lake, about one hundred and fifty leagues from here, that I purpose passing a part of the summer with the Assiniboels, who

prochain et de l'automne avec les Assiniboels qui occupent toutes les terres qui sont au sud de ce lac. Les autres parties de ce lac sont occupées par les Kristinaux qui tiennent non seulement presque tout le nord jusqu'à la mer mais encore une étendue de pays immense à commencer depuis le lac des bois qui est tout entier de leur domination, jusque bien avant au delà de l'ouinipignon. Vers la toussaint, si c'est la volonté du bon Dieu, je compte avec ceux des françois qui voudront courir les mesmes perils que moy, me joindre aux Assiniboels, qui tous les ans partent sur les premières glaces, pour aller chercher du bled d'inde chés les kaotiouak ou Autel-sipounes, pour lesquels mes Superieurs me font faire ce long voyage; de l'Ouinipignon chez eux on compte deux cent cinquante lieues mais comme nous ne marcherons qu'en chassant nous en ferons peut estre plus de quatre-cents. Sy j'y puis arriver de bonne heure, je ne me contenteray pas de voir les premiers villages du Koatiouak mais je m'avanceray le plus long que je pourray, le long de la riviere qu'ils occupent dans laquelle nos kristinaux disent avoir vu des loups marins ce qui serait une preuve qu'elle ne serait pas bien esloignée de la mer. Vers le millieu de Mars je partiray pour retourner sur les bords de l'ouinipignon. J'oubliais de vous dire, mon R. Père que le fort St. Charles est, selon Monsieur de la Jesmeraye enseigne dans le detachment de la marine de ce pays, par les 48^d. 5 minutes. Voila mon reverend pere tout ce que je puis vous dire pour le present, de ces pauvres pays, peut-estre mesme, me suis je mal exprimé sur bien des choses, mais je suis bien persuadé que vous m'excuserés.

occupy all the land to the south of it. The lands on the remaining sides are taken up by the Kristinaux, who occupy not only all the northern part as far as the sea; but all the immense stretch of country beginning at the lake of the woods and extending far beyond lake ouinipignon also belongs to them. Some time about the feast of all saints, if it be the will of our good Lord, I intend, with as many of the french as are willing to encounter the same dangers, to join the Assiniboels, who start every year, just as soon as the streams are frozen over, for the country of the kaotiouak or Autelsipounes to procure their supply of indian corn. It is to evangelize these tribes that my Superiors send me here. From lake Ouinipignon to their country the distance is computed to be two hundred and fifty leagues, but as the party engage in the hunt as they advance, in all likelihood we shall go over more than four hundred. If we manage to reach there in season, I shall not be satisfied with visiting the first villages of the Koatiouak, but shall push on as far as I can along the shores of the river where they dwell and where the kristinaux say they have seen seals. This would be a sure sign that they are not very far from the sea. Toward the middle of March, I shall leave this place to return to the shores of ouinipignon. I omitted to tell you, my Reverend Father, that fort St. Charles, according to Monsieur de la Jesmeraye,⁴⁹ ensign of the detachment of the marine quartered in this country, is situated at 48 degrees 5 minutes. This is all the information, my reverend father, I am able to give you at present, concerning this wretched country. It may be that I have not expressed myself correctly, but you will pardon me I am sure. In any case, I do

D'ailleurs je ne vous garantis pas tout ce que je vous ay rapporté et que je ne scais pas par moy-mesme mais seulement sur le temoignage des sauvages et de quelques françois dont l'experience est un peu plus grande que la mienne. peut estre qu'un jour viendra ou je pourray vous donner des connoissances plus certaines de ces vastes pays si peu conneus. Je n'ay hazardé de vous parler de ces contrées que dans le dessein de vous faire plaisir Pour ce quy est des sauvages de ces contrées et en particulier des Kristinaux, je ne crois pas que sans un miracle on puisse jamais les engager a embrasser la religion, outre qu'ils n'ont point de demeures fixes et qu'ils & vivent toujours erants dans les bois et séparés les uns des autres. Ils sont superstitieux et débauchés a un point qu'on ne saurait exprimer. Ce qu'il y a de plus déplorable c'est que le desmon se sert mesme de ceux qui devraient tacher de les en retirer, pour les retenir dans les fers. Les Anglois et les Francois par la plus damnable avarice les ont mis dans le goust de l'eau de vie et ont ainsy esté cause qu'ils ont adjouté a leurs autres vues, celui de leur ivrognerie de telle sorte que l'eau de vie est toujours l'âme de leur conversation et l'objet de leur demande et qu'on ne peut compter sur eux que autant qu'on leur donne de quoy s'ennivrer. Le bon Dieu a desja puni plusieurs de ceux des François qui font ces infames commerces en permettant qu'ils s'y ruinassent, mais la perte des biens temporels, ny la crainte de perdre Dieu mesme pour une éternité, n'a encore peu aboller un sy honteux negoce et voila mon R. pere, une des plus grandes croix qu'ayent a souffrir dans ce pays-cy les missionnaires et ce quy a fait detruire

not vouch for the truth of all I have told you, and which I have not learned from personal observation but from the reports of the savages and a few frenchmen, whose experience is but slightly more extensive than my own. At some future date, perhaps, I shall be in a position to give you something more reliable on this vast extent of territory so little known. If I have risked speaking to you at all about these wilds, it was merely to gratify you. As for the savages who dwell here, and especially the Kristinaux, I do not believe that, unless it be by miracle, they can ever be persuaded to embrace the faith; for even not taking into account the fact that they have no fixed abode, and that they wander about the forests in isolated bands, they are superstitious and morally degraded to a degree beyond conception. What is most deplorable is that the demon makes use of the very men who should endeavor to break their bondage to rivet their fetters more firmly. Both English and French, by their accursed avarice, have given them a taste for brandy, and have thus been instrumental in adding to their other vices that of drunkenness; so that brandy is their only topic of conversation, the sole object of their petitions, nor can they ever be counted upon unless they receive enough to get drunk on. The good God has already chastised more than one of our fellow-countrymen engaged in this infamous traffic by visiting them with financial ruin; but neither the loss of temporal goods nor the fear of losing God in eternity has as yet availed to abolish so shameful a trade. This, my Reverend father, constitutes one of the greatest crosses which the missionaries have to endure here; it has brought about the destruction

plusieurs belles missions et fait abandonner la religion a plusieurs sauvages. Il y a encore parmi les Monsonis voisins des Kristinaux, et parmi les Sauvages, dans le haut du lac supérieur, plusieurs sauvages qui ont reçu le saint Baptême et que l'ivrognerie a replongés dans leur ancienne superstition. Je dois pourtant rendre cette justice aux François avecq quoy j'ay voyage qu'ils n'ont pas fait cet infame traficq, et que malgré les demandes que leur ayent faites les sauvages, Ils ont ayme mieux refuser les avances qu'ils leur avaient faites pour des échanges que de leur donner de l'eau de vie. Malgré les vues honteux de ces pauvres infidèles Dieu a permis qu'ils conservassent encore parmi eux certaines idées quoy pourraient peut-estre servir a les ranger a la religion. Ils reconnaissent l'immortalité de leurs âmes. Après la separation du corps, elle va joindre celle des autres sauvages morts mais celles-cy n'ont pas toutes la mesme demeure. les unes sont dans des prairies enchantées ou on voit toutes sortes de bestes qu'elles tuent sans peine et de la viande desquelles elles se regallent perpetuellement les unes les autres, aussy ne voit-on dans ces prairies que chaudières sur le feu, que danses, que jeu. Voila leur paradis. Mais il y a un pas bien dangereux a passer pour y parvenir. Pour cela, il faut traverser un large fossé quoy d'un costé est plain d'une eau bourbeuse puante et pleine d'écume, et de l'autre, de feu et de flammes terribles. tout le secours que l'on a pour faire ce passage est un sapin appuyé par les deux bouts sur les côtés du fossé; l'écorce du sapin est toujours fraîchement lavée et d'un bout a l'autre il est couvert d'une gomme aussy glyssante que la glace. Sy les âmes

of several flourishing missions, and has induced many a savage to cast aside every semblance of religion. There were a certain number of Monsonis, neighbors of the Kristinaux, and not a few other Savages among those who dwell about the upper end of lake superior, who had received holy Baptism, and who have been replunged through drunkenness into their former superstitions. I must, however, say, in justice to the French with whom I have journeyed, that they have not mingled in this infamous traffic; and that in spite of all the reiterated demands of the savages They have preferred to ignore all offers of barter from the tribes than give them brandy in exchange. Notwithstanding the shameful vices of these poor infidels, God has allowed them still to retain certain notions which, perhaps, might help to determine them to range themselves on the side of religion. They acknowledge the immortality of the soul. After its separation from the body it goes to join those of the other deceased savages; but these have not all the same dwelling-place—some inhabit enchanting prairies, where all kinds of animals are to be found. These they have no trouble in slaying, and with the viands of the chase they are perpetually regaling one another. No wonder if everywhere, on these plains, you see kettles swung over the fire, and dances and games,—all told, that is their paradise. But before reaching it, there is a spot of extreme peril,—the souls have to cross a wide ditch. On one side of the way, it is full of muddy water, offensive to the smell and covered with scum; while on the other the pit is filled with fire, which rises in fierce tongues of flame. The only means of crossing

qui veulent aller dans les prairies enchantées, ont le malheur de tomber dans cette dangereuse traversée, il n'y a plus de ressource; elles sont condamnées pour toujours ou à boire de cette écume bourbeuse et puante, ou à brûler dans les flammes, selon le côté où elles tombent, voilà leur enfer. Voilà quelque idée obscure de ce qu'il en doit coûter pour aller au ciel.

Je ne vous parle point de mille autres extravagances que je ne fais encore qu'entrevoir, parceque je n'entends pas encore assez bien leur langue. Si cela vous fait plaisir, je pourrai dans la suite vous entretenir. Je suis le premier missionnaire qui ait encore entrepris de déchiffrer la langue des Kristinaux. Tous p . . . je n'y suis pas encore fort habile. Je n'en apprends que peu dans tous cet hyver ayant tous été en guerre contre les Maskoutépoëls ou scioux des prairies. Ils en ont détruit quelques cabanes et quelques uns d'eux sont venus avec quelques uns d'eux et quelques chevalures qui sont les plus précieux trophées de leurs victoires. Cette guerre a été cause que nous avons beaucoup à souffrir cet hyver n'ayant eu autre chose pour nous nourrir que d'asses mauvais broquets bouillis ou séchés au feu. Les kristinaux ne sont pas à beaucoup près aussi nombreux que les assiniboëls, mais ils sont beaucoup plus braves ou plutôt plus féroces et plus cruels; ils se tuent les uns les autres sur le moindre soupçon, la guerre et la chasse est toute leur occupation. Ils n'ayment pas à apprendre leur langue, de sorte que le peu que j'en sçay, c'est malgré eux que je l'ay appris. J'espère cependant estre en état avant mon départ pour les

it is on a fir-tree, the ends of which rest on either bank. Its bark is ever freshly moistened and besmeared with a substance which makes it as slippery as ice. If the souls who wish to cross to the enchanting plains have the misfortune to fall at this dangerous passage, there is no help left; they are doomed forever to drink of the foul, stagnant water, or to burn in the flames, according to the side on which they fall. Such is their hell, and such is their obscure notion of what efforts must be made to secure heaven.

I leave untold a thousand other vagaries, of which, from the little said, you may form a faint idea, nor am I sufficiently versed in the matter, having but a very imperfect knowledge of their language. If it be pleasing to you, I may revert to the subject later on. I am the first missionary who has as yet undertaken to systematize the language of the Kristinaux. All . . . I am not very skillful at it. I have picked up but little during the winter, as all have been out on a warlike expedition against the Maskoutépoëls or prairie scioux. They destroyed a few cabins, and some have returned with a few scalps, which are prized as the most precious trophies of their victories. This war was the occasion for us of much suffering during the winter, as we had no other nourishment than tainted pike, boiled or dried over the fire. The kristinaux are not nearly as numerous as the assiniboels, but they are much braver, or rather much more fierce and cruel. They massacre each other on the most trivial pretext. The war and the hunt are their sole occupations. They are averse to teaching their language to others, so that what little I know has been picked up in spite of them. I

Koatiouaks de leur annoncer l'évangile. Le demon est l'unique idolle qu'ils reconnaissent et c'est a luy que se determinent toujours leurs bizarres sacrifices, quelques uns d'eux m'ont dit l'avoir veu plusieurs fois visiblement, ils le craignent beaucoup parceque de leur aveu il ne leur fait que du mal, et c'est pourquoy ils l'honorent au lieu qu'ils ne pensent pas mesme a Dieu parce qu'il ne leur fait que du bien. Ils avouent qu'ils ont tout reçu de luy et qu'il est l'auteur de tout, aussy ne sont-ils pas surpris quand on leur parle des prodiges qu'il a souvent operés, la resurrection d'un mort n'a rien mesme qui les estonne; et un jour un Monsouis, entendant parler de celle du Lazare, dit: «Belle merveille que Dieu l'ait ressuscité, Je luy avoit déjà donné une fois la vie, il pouvoit encore bien luy donné une seconde. Quand on leur parle de la religion chrestienne, une de leurs grandes ressources pour ne pas l'embrasser c'est que les Sauvages ne sont pas faits pour cette religion. mais la vraye raison, qu'ils ne veulent pas avouer c'est la crainte qu'ils ont du demon et la nécessité ou ils seroient de renoncer a ce qu'ils appellent leur religion auxquels ils s'imaginent ne pouvoir renoncer sans estre sur le change, frappés de mort. Priés le Seigneur, mon R. Pere, de vouloir bien eclairer ces malheureux esclaves de l'enfer et de leur toucher le cœur. Conjurés-le surtout d'envoyer dans ses vastes contrées de zeles ouvriers pour leur annoncer l'évangile et les forcer avecq le secours du ciel d'aymer et d'embrasser une religion qu'ils ne peuvent s'empêcher de respecter. Je suis persuadé que sy on estoit cinq ou six missionnaires dans ces pays, on y pourroit faire quelque

hope, nevertheless, to announce the gospel to them, before my departure for the Koatiouaks. The demon is the only idol they acknowledge, and it is to him that they offer their outlandish sacrifices. Some have assured me that he has visibly appeared to them. They are in great dread of him, as, according to their own avowal, he is the author of nothing but the ills which befall them. It is for this reason they honor him, while they do not give a thought to God, since he sends them nothing but blessings. They acknowledge having received everything from him, and that he is the author of all things. Wherefore they manifest no surprise when told of his wondrous works. Even the raising of the dead to life would not astonish them. One day, a Monsouis, listening to the story of Lazarus, exclaimed: "Wonderful indeed, that God raised him to life! He had already given life to him once, could he not give it to him a second time?" When we speak of christianity to them, one of their standing reasons for not embracing it is, that the Savages were not made for that religion; but the true reason, which they do not wish to avow, is their fear of the demon, and the necessity in which they would be placed of renouncing what they call their religion, which they imagine they could never abandon without immediately being stricken with death. Beg our Lord, my Reverend Father, to enlighten these poor bondsmen of hell, and to touch their hearts. Conjure him especially to send into these vast regions zealous laborers, to announce the gospel to them, and to oblige them, with heaven's help, to cherish and embrace a religion that they cannot help respecting. I am convinced that if

fruit, surtout parmi les Assiniboels et les koatiouaks beaucoup plus dociles que les autres mais que peut faire un seul homme dans une etendue de pays dont on ignore encore les limites? A peine a-t-on parlé a un de la religion, et a-t-on conçu quelque faible lueur d'esperance, qu'obligé pour vivre, d'errer dans les Bois le demon luy suscite mille suposts quy l'en detournent et quy luy font honte d'avoir mesme escouté ce qu'on luy a dit sur la religion. Au lieu que plusieurs missionnaires dispersés de differents costés, les tiendraient comme bloqués et a peine seroient-ils sorties des mains de luy qu'ils retomberoient dans celles de l'autre d'ailleurs je suis trop faible et trop miserable pour commencer un ouvrage qui demanderoit un homme d'une sainteté consommée. J'ay eu beau le représenter avant mon depart on n'a pas vouleté m'escouter. On m'a promis qu'on m'enverroit quelqu'un cette année si on me tient parole, j'espère de la misericorde du bon Dieu que dans quelques années je pouray vous donner quelques nouvelles quy vous feront plaisir. Avant qu'il puisse me joindre, je compte savoir passablement la langue des Kristinaux et un peu celle des Assiniboels. Le Bon Dieu m'a donné asses de facilité pour comprendre ces bizarres jargons. Enfin, mon Reverend Pere, toute la reussité de ces projets est comme de Dieu seul, peut-estre qu'au lieu d'apprendre la nouvelle de l'exécution vous apprendrés la nouvelle de ma mort. La route, qui me reste a faire est une route de . . . lieues sans trouver de tristes restes de la barbarie et de la fureur des sauvages de ces contrées, il en sera comme il plaira au bon Dieu; du

there were five or six missionaries in this region, their efforts would not be fruitless, especially among the Assiniboels and the koatiouaks, who are much more tractable than the others. But what can one poor mortal do in such an extent of country, the very limits of which are as yet unknown? Scarcely have we fairly entered upon the question of religion with some one of the natives, and commenced to entertain some faint hope of his conversion, than, confronted with the necessity of supplying the wants of life, he has to betake himself to a wandering life in the Woods. There the demon invents a thousand subterfuges to turn him from his purpose, and makes him ashamed that he ever lent an ear to what was said to him about religion. Were there several missionaries here, it would be otherwise. They would be stationed at different points, and could head off, as it were, the roving savage, who, if he escaped from one, would fall into the hands of another. But independently of this, I am altogether too weak and too unworthy to inaugurate a work which would require a missionary of consummate holiness. I submitted this to my superiors before my departure, but my representations were not deemed of any weight. A promise, however, was made to send me a companion this year; if one comes, I hope through the mercy of God that in a few years I shall be able to give you news which will be satisfactory. Before the new missionary can reach me here, I think that I shall have acquired a pretty complete knowledge of the language of the Kristinaux and a smattering of that of the Assiniboels, for Providence has endowed me with a certain facility in mastering these odd jargons. After all, my Reverend Father, what the

meilleur de mon cœur je luy feray le sacrifice de ma vie. Il y a déjà trop longtemps que je l'emploie a l'outrager; Il ne scaurait se venger trop tot de mes perfidies. Je vous prie, mon reverend Pere, et me jette en esprit a vos genoux pour vous conjurer de vous souvenir dans vos SS. SS. du plus indigne de tous les hommes. C'est dans leur union que je suis de votre R^e.

le tres humble et
obeissant serviteur

J. P. AULNEAU

J. M. J.

Je vous prie mon R. P. d'assurer de mon respect le R. P. superieur et tous nos R. Pères; je me recommande a leur SS. SS. Cependant comme nos derniers canots partent et que apparemment, je n'auray plus d'occasion pour ecrire sy tots je me hate et Je finis presse par ceux qui doivent porter cette lettre. Daignez me recommander souvent a Dieu dans vos saints sacrifices et croyez qu'on ne peut estre avec plus de respect. Mon reverand Père

issue of all these projects will be is known to God alone; and, who can tell, perhaps instead of receiving the announcement of their realization you may hear the news of my death. The journey yet before me is one of . . . leagues, even should I not chance to meet with any barbarous treatment or incur the fierce resentment of the savages of the countries through which I have to pass. I place all in God's hands. I am disposed to offer him with a light heart the sacrifice of my life. It is already too long that I continue to offend him, so it will never be too soon for him to chastise me. I beseech you, my reverend Father, and in spirit I cast myself at your feet to conjure you to remember me in your Holy Sacrifices, me, the most unworthy of creatures. It is in union with these sacrifices that I remain,

your Reverence's

most humble and

obedient servant,

J. P. AULNEAU,

Jesuit Missionary.

I would beg you, my Reverend Father, to convey the expression of my respect to Reverend Father superior and to all our Reverend Fathers. I recommend myself to their Holy Sacrifices also. As the last canoes are on the point of leaving, I shall not for a long time have another opportunity of writing. I reluctantly close this letter, importuned as I am to finish by those who are to carry it. Please to recommend me often to our Lord at the Holy Sacrifice of the Mass, and be assured that no one can be more respectfully attached to your Reverence than yours, My reverend Father.

CCX, CCXI

TWO LETTERS OF 1736

CCX.—Epistola Patris Mathurin le Petit ad R. P. Franciscum Retz, Præpositum Generalem Societatis Jesu, Romæ. [Nouvelle orleans, 29 Juin 1736]

CCXI.—Lettre écrite par le R. P. Nicolas de Gonnor. À N. Dame de Laurette, [1736]

SOURCES: For the text of Doc. CCX., we have recourse to an apograph in the archives of St. Mary's College, Montreal. In publishing Doc. CCXI., we follow an apograph in the archives of St. Mary's College, Montreal; for our translation, we follow in the main an English version by Father A. E. Jones.

Epistola Patris Mathurin le Petit ad R. P. Franciscum Retz, Præpositum Generalem Societatis Jesu, Romæ.

R. A. P.
Missio Ludovisiana luget duobus hoc anno orbata Missionnariis. Patrem Gabrielem Guymoneau e provincia franciæ post 20 annos in Missione Illinensi transactos sex dierum pleuritis e vivis sustulit die 6^a februarii, magno omnium et quidem Indorum desiderio quorum âos [animos] eximio morum candore et virtutum ôium apostolicarum exemplo jam pridem demulserat.

Patrem Senat e provincia tolosana qui in eadem regione alteram Illinensium missionem a 18 mensibus tantum sed magna jam linguæ peritia et majori studio excolebat, belli casus nobis preripuit die dominica palmarum. Exercitum nostrum ex gallis et indis conflatum adversus Barbaros nomine tchikakas hujus coloniæ hostes comitabatur auxilii spiritualis causa. Infelix fuit hujus belli exitus. Nostri ab hostibus cæsi sunt aut in fugam versi. Potuisset P. Senat, ut multi, saluti suæ fuga consulere: sed equum sibi oblatum dedignatus maluit se barbarorum furori permittere quam generosum exercitus ducem et alios gallos quos videbat præ vulneribus humi

Letter of Father Mathurin le Petit, to Reverend
Father Franciscus Retz, General of the
Society of Jesus, at Rome.

VERY REVEREND FATHER,

The Louisiana Mission mourns, for it has this year been deprived of two Missionaries. On the 6th day of february, Father Gabriel Guymoneau, of the province of france, after 20 years spent in the Illinois Mission, was carried off by an attack of pleurisy that lasted six days,—to the great regret of all, even of the Indians, whose nature he had already softened by the remarkable purity of his morals, and the example of all his apostolic virtues.

On palm sunday the fortune of war took from us Father Senat, of the province of toulouse; he had been in charge of another mission of the Illinois in the same country for 18 months only, but was already skilled in the language, and was still more remarkable for his zeal. For the purpose of giving spiritual assistance, he accompanied an army composed of french and indians against Barbarians called tchikakas, who are enemies of this colony. The result of this was unfortunate. Our men were either slain by the enemy or put to flight. Father Senat might, as many had done, have sought safety in flight; but, refusing a horse that was offered him, he preferred yielding to the fury of the barbarians, rather than leave without Spiritual succor the brave head of the army and the french, whom he saw

Stratos aut ab hostibus abreptos absque ullo Spirituali auxilio relinquere Caritatis huc et hic circumjacentium vulneratorum vocibus: Pater carissime nosne deseres? non potuit resistere. Qui in illum dum flexis genibus oraret turmatim irruerunt barbari, visi sunt multis fustibus captivum suum statim impetere et sic supplicio longe graviori præludere. Nulli enim hodie dubium est, licet nihil certi adhuc ad nos pervenerit, quin hanc caritatis et zeli victimam Barbari pro suo more contumeliis omnibus indigne affecerint. quadro affixum suspenderint et igne eo crudeliori quo lentiori imolaverint suæ in Gallos vindictæ. Testatus fuerat sæpius P. Senat nihil se habere ardentius in votis quam ut se pro dei Gloria et animarum salute aliquando devovaret Rupellæ in portu antequam navim in hanc regionem conscenderet, auditus erat in febris æstu et pio quasi delirio has in voces erumpere: Ergo ne hic moriar Deus mi! non dabis in carissimam missionem pervenire et eam sanguine meo irrorare

MATHURIN LE PETIT. S.J.

[Endorsed: "Lettre du P. Mathurin Le Petit au t-R. P. G. nouvelle orleans 29 Juin 1736. Le P. Lepetit était alors sup^r. de toutes ces missions."]

Stretched on the ground through their wounds, or carried off by the enemy. He could not resist the voice of Charity, or the words of the wounded lying here and there: "Dearest Father, will you forsake us?" The Barbarians, who rushed upon him in a body, as he was kneeling in prayer, were immediately seen showering blows from clubs upon their captive, the prelude to a much greater torture. For no one doubts, although nothing certain has so far reached us, that the Barbarians, according to their custom, shamefully insulted in every manner that victim of zeal and charity; they suspended him, bound, to a frame, and, out of revenge against the French, they immolated him by fire, which was all the more cruel because it burned more slowly.⁵⁰ Father Senat had often declared that he desired nothing more ardently than to sacrifice himself, some day, for the Glory of God and the salvation of souls. At the port of La Rochelle, before he embarked for this country, he was heard in the heat of fever, and in a sort of pious delirium, to break out into the following exclamations: "Must I die here? My God! Wilt thou not grant me to reach my dearest mission, and water it with my blood?"

MATHURIN LE PETIT, S.J.

[Endorsed: "Letter of Father Mathurin Le Petit to the very Reverend Father General,⁵¹ new orleans, June 29, 1736. Father Lepetit was then superior of all these missions."]

Lettre écrite par le R. P. Nicolas de
Gonnor.

MON REVEREND PERE

Plusieurs raisons m'engagent aujourd'hui a prendre la liberté de vous escrire, c'est premierement pour vous assurer que j'ay toujours conserve pour votre Reverance une estime quy va jusqu'a la veneration, et que mon respecq et mon devouement pour vous sont au dessus de toutes mes expressions; je me suis desja reproche bien des fois de ne vous avoir pas plus tôt. temoigné mes sentiments a cet egard et d'avoir tant diferé a m'acquitter de mon devoir et a vous marquer la reconnaissance que j'aurais toujours pour toutes les bontés que vous avez eues pour moy en plusieurs occasions et en particulier lorsque j'estais dans le Seminaire de Luçon que vous gouvernez depuis sy longtemps avec autant de sagesse que de succès. C'est ensuite pour vous prier de faire scavoir de la maniere que vous jugerez la plus convenable à la mère du P. Aulneau, la mort de son cher fils que nous avons seu depuis peu avoir esté massacré au mois de May dernier, par des sauvages errants nommés scioux des prairies. Comme il allait de sa mission a une autre pour se confesser, et consulter sur des embarras que luy causaient sa grande delicatesse de conscience. Il a été généralement regretté et parmy nous et parmy

Letter written by Reverend Father Nicolas de
Gonnor.

MY REVEREND FATHER,

Several reasons have induced me to write you this letter: First, to assure you that I have always borne for your Reverence an esteem bordering on veneration, and that my respect and devotedness for you personally are beyond expression. I have more than once reproached myself with not having sooner given you some token of my sentiments in this respect, and for having deferred the accomplishment of this duty. I wish now to express my lasting gratitude for your kindness to me on many occasions, especially while I was an inmate of the Seminary of Luçon, which you governed for so long a time with as much wisdom as success. Another reason for writing you is to beg you to break as gently as possible to Father Aulneau's mother the news of the death of her dear son, who, we have learned but lately, was slain last May by a party of wandering savages, called the scioux of the prairies, While he was journeying from his own to another mission, with the intention of going to confession and of seeking advice on troubles to which his extreme delicacy of conscience had given rise. He is universally regretted by both the members of the society and by seculars, for he was universally esteemed. Last year, he preached during

les seculiers parce qu'il était généralement estimé de tout le monde. Il precha l'an passé au Carnaval avecq l'applaudissement de toute la ville de Kebec quy estoit a son sermon ou quy en entendit faire l'eloge a ceux quy y estoient. «La foule cependant quy y assista, l'ecouta toujours avec grande attention et temoigna ensuite en estre fort satisfait: quelque temps après, il soutint son quatriesme examen avec toute la facilite et le succes possible quand il fut nommé pour la mission la plus esloignée de toutes celles du Canada et par consequent la plus rude et la plus destituée de tout secours humain, puis que les années précédentes il y estoit mort deux ou trois hommes de faim. Il sentit une repugnance extresme parce qu'il falloit y aller seul de missionnaire n'y en ayant pas assez pour en mettre deux dans chaque poste ny mesme pour les remplir tous, cependant, il surmonta par zèle et par obeissance cette repugnance avec une generosité quy charma ceux quy savaient ses peines et fit croire aux autres quy n'en savaient rien, qu'il avait naturellement beaucoup de plaisir d'aller a la decouverte d'un nouveau pays. En un mot, mon R. P. c'estoit un vrai Jesuite et un homme vraiment apostolique. J'en puis mieux parler qu'un autre parceque ayant été comme vous savez, mon escolier dès qu'il fut arrivé en Canada, nous nous attachames l'un a l'autre sy etroitement que nous n'avions rien de cache entre nous; je le regrette infinement et comme missionnaire et comme amy, toute notre mission est affligée de sa perte mais je suis plus affligé qu'aucun de la mission. Ce qui me console, c'est que je suis persuadé que Dieu n'a

the Carnival at Kebec, to the great satisfaction of all, those who were not able to attend forming their judgment of him from the testimony of those who were present. The crowd who followed eagerly his sermons were outspoken in their praise. Shortly after, he underwent his fourth year examination [in theology] with ease and all possible success. It was then that he was named to take charge of the most remote and consequently the hardest and the most utterly destitute of all human resources among the various missions of Canada, so much so that during the preceding years two or three persons had died there of hunger. He felt a great repugnance for this post, as he would have to go there alone, unaccompanied by any other missionary, there being too few to spare two for each mission, while some posts even were left vacant; he generously overcame this reluctance through zeal and a love of obedience, much to the admiration of those who knew how painful the sacrifice was; those, on the contrary, who were ignorant of it fancied that he was delighted at the idea of discovering new regions. In fine, my Reverend Father, he was a true Jesuit, and a truly apostolic man. I can speak with more certainty on this point than another, for, as you know, he was my pupil. From his first landing in Canada we became intimate friends, so that we had nothing hidden from each other. I deeply deplore his loss both as a missionary and as a friend. Every one in the mission is in great affliction at losing him, but no one as much as myself. What consoles me is the conviction that if God has cut short his career it is the sooner to crown his apostolic virtues. He

abrege sytots ses jours que pour recompenser plus tôt ses vertus apostoliques. Il semble mesme lui avoir reveler qu'il recevrait bientôt le prix de ses travaux car il m'escrivoit quinze jours avant sa mort: continuez, mon tres cher Pere, à prier Dieu pour moy et a me recommander a la sainte Vierge, J'espère bientôt finir ma carriere mais je crains de la mal finir. Il a eté surpris avec vingt autres François, on ne scait pas comment ils ont été tués on n'a apercu aucun signe de defiance on n'a pas vu non plus que les barbares les ayent tourmentes comme ils font ordinairement à Ceux qu'ils prennent en guerre. On conjecture qu'ils les ont surpris dans le sommeil et assommés tout d'un coup apres quoy ils les ont a tous separé la teste du reste du corps. on dit pourtant qu'a la situation, ou on a trouvé le corps du père il est a croire qu'il estoit a genoux lorsqu'on luy a tranché la teste c'est pourquoy un de ceux quy l'ont trouvé a pres sa calotte disant: tout pauvre que je suis je ne la donnerais pas pour mille escus. Quoique nous ne doutions pas de son bonheur éternel, cependant je crois que vous luy accorderez et luy procurerez les suffrages ordinaires de la compagnie, sy vous voyez la mère du cher defunt ou sy vous luy escrives, je vous prie de luy temoigner la part que je prends à son affliction que je suis trop affligé moy-mesme pour pouvoir la consoler autrement qu'en priant le Dieu des consolations de luy accorder toutes les graces dont elle aura besoin pour soutenir un sy rude coup. Permettes moy de finir icy M. R. P. car je sans que je ne puis plus tenir contre la douleur qui me presse. Je suis

even, it would seem, revealed to him that he would soon receive the reward of his toil, for the Father wrote to me but a fortnight before his death in these terms: "Continue, my dear Father, to pray to God for me, and recommend me to the blessed Virgin; I hope soon to finish my course, but dread lest I finish it badly." He was surprised with twenty other Frenchmen, but it is not known how they were put to death. No premonitory sign of distrust on the part of the savages was noticed, nor were the victims tortured, as they are wont to be when prisoners are taken in battle. It is conjectured that they were surprised while asleep, and received their death-blows unawares. The heads of all were then severed from the bodies. It is said, however, that from the position in which the father's body was found, he must have been on his knees when he was decapitated; and one of the party who found him took possession of his calotte, remarking that, poor as he was, he would not part with it for a thousand escus. Although we entertain no doubts of his eternal happiness, we trust nevertheless that you will give him the benefit of the customary suffrages of the society. If you should yourself see the mother of the dear departed, or if you should write to her, I beg of you to make her understand the share I bear with her in this deep affliction, and that my own grief is too great to allow my offering her any consolation otherwise than by beseeching the God of all comfort to bestow on her the graces she stands in need of to bear the weight of so heavy a blow. Allow me, My Reverend Father, to close here, for my distress overwhelms me. I am, with

avecq un profond respect dans l'union de vos S. S.
S. S. Prières

Mon Reverend Père

Votre tres humble et

tres obeissant serviteur.

DEGONNOR, J.

Missionnaire des Hurons,
à N. Dame de Laurette

Mes tres humbles assurances de respecq a tous les
R. P. du seminaire et en particulier au P. Bonin, au
P. Moreau et au P. Pillex qu'on m'a dit y estre sans
oublier le Pere Faure s'il y est encore comme on me
l'a dit. Je salue aussy tres humblement les Regents
et tous vos messieurs.

the most profound respect, in union with your Holy
Sacrifices and Prayers,

My Reverend Father,

Your most humble and

most obedient servant,

DEGONNOR, Jesuit,

Missionary of the Hurons
at Notre Dame de Laurette.

Convey, I beg you, the assurance of my great
respect to all the Reverend Fathers of the seminary,
and in particular to Father Bonin, Father Moreau,
and Father Pillex, as I am told they are with you,—
without forgetting Father Faure, if he be still there,
as I am told. I also very humbly salute the Regents
and other gentlemen of the house.

BIBLIOGRAPHICAL DATA : VOL. LXVIII

CCII

Pierre Laure's *Relation du Saguenay, 1720 à 1730*, was dated at Chicoutimi, March 13, 1730. The original MS., in French (a folio of 18 pp.), now rests in the archives of St. Mary's College, Montreal. The MS., while written in a clear hand, was evidently intended as a first draft, having numerous erasures and interlineations; the writer shows an almost total disregard for accent-marks. This Relation was first published in 1889, by Father Jones, as the initial number of his series of *Documents Rares ou Inédits*; the following title is a description: "Documents Rares | ou Inédits | I | Mission du Saguenay | Relation Inédite | Du R. P. Pierre Laure, S.J., 1720 à 1730 | précédée de | quelques notes biographiques sur ce missionnaire | par le | P. Arthur E. Jones, S.J." |

"Montréal | Archives du Collège Ste Marie | 1889."

Collation: Title, with verso blank; "Notes Biographiques et Chronologiques sur le Père Pierre Laure, S.J.," signed "Arthur Edouard Jones, S.J. Collège Ste-Marie, Montréal, Decembre 1889," pp. 3-25; text of Relation, pp. 26-72; "Table des Matières," pp. i., ii.; "Errata," with verso blank. Paper-covered, 8vo.

In the present publication, we have followed the original MS.

CCIII

This letter of Mathurin le Petit to D'Avaugour, dated at New Orleans, July 12, 1730, we obtain from *Lettres édifiantes* (Toulouse ed.), tome vii., pp. 1-59.

CCIV-CCIX, CCXI

Doc. CCIV. is a letter of Luc François Nau, addressed to one of the provincials of the order (Quebec, October 20, 1734); CCV. is a letter (dated Quebec, April 25, 1735) by J. Pierre Aulneau to H. Faye; CCVI. and CCVII. are letters written (Quebec, April 12, and Montreal, June 12, 1735, respectively) by Aulneau to Father Bonin; CCVIII. is a letter from Nau to Bonin (Sault St. Louis, October 2, 1735); CCIX. was written by Aulneau to Bonin, from the Cree country, April 30, 1736; CCXI. is a letter by Nicolas de Gonnor to an unknown brother-Jesuit, from Notre Dame de Lorette, apparently in 1736.

All seven of these letters are selected from a considerable collection of apographs made, in 1889, for the archives of St. Mary's College, Montreal, from the originals, which are in the possession of the Aulneau family, at Bournezeau, Vendée, France. In August, 1892, Father Jones, archivist of St. Mary's, began the publication of an English translation of the letters, in *The Canadian Messenger* (vol. ii., No. 8), a monthly magazine edited by him. The same type has been used, with a revised Introduction, in making up a pamphlet which appears as the second number of Father Jones's *Documents Rares ou Inédits*, previously noticed. So far as published, the following is a description of this issue: "Rare | or | Unpublished Documents. | II | The | Aulneau Collection | 1734-1745. | Edited | by the | Rev. Arthur E. Jones, | of

the Society of Jesus. | Montreal. | Archives of St. Mary's College | 1893. | "

Collation: Title, with verso blank; introduction by Father Jones, pp. 3-7; text of letters, pp. 7-160. Paper-covered, 8vo.

CCX

This is a letter written in Latin by Mathurin le Petit to the father general, dated at New Orleans, June 29, 1736. We follow an apograph in the archives of St. Mary's College, Montreal.

NOTES TO VOL. LXVIII

(*Figures in parentheses, following number of note, refer to pages of English text.*)

1 (p. 27).—The reference here is evidently to the trading company founded by Law, called the "Western Company," which was afterward styled "Company of Indies" (vol. lxvii., *note* 37); to this association was entrusted the farming of the revenues in both France and the colonies.

2 (p. 29).—Laure himself made, later, a map of the Saguenay region (vol. lix., *note* 5). Cf. the missionary map reproduced by us in vol. lxv.

3 (p. 41).—See sketch of Malherbe in vol. xlv., *note* ix. The mission station here referred to is that of Métabetchouan (vol. lx., *note* 31).

4 (p. 43).—The river here described is apparently the Peribonca (a name defined by Lovell as "singular, or curious"), one of the chief tributaries of Lake St. John. Lake Albanel is one of the divisions of Lake Mistassini (vol. lvi., *note* 14).

5 (p. 49).—Cf. with this the Iroquois belief in "False-faces" (vol. lxiii., *note* 29).

6 (p. 77).—In June, 1720, a vessel from Sidon brought to Marseilles the infection of the Oriental plague, which quickly extended not only over the city, but throughout the entire province. In Marseilles alone the pestilence destroyed over 50,000 lives.

7 (p. 79).—This veneration for the cross is described at length by the Récollet Le Clercq (*Rel. Gaspésie*, pp. 169–199); but Dionne thinks (*Jacques Cartier*, p. 237) that the missionary was imposed upon by the savages. Cf. Emmanuel Jumeau's map of Eastern New Brunswick (1685), reproduced by Ganong in his "Cartography of New Brunswick" (*Canad. Roy. Soc. Proc.*, new ser., vol. iii., sec. 2, pp. 363, 364); the title of the map mentions the cross as "divinely received from heaven, long before the arrival of the French in that country." But cf. also our vol. lix., *note* 19; and vol. lxi., *note* 7.

8 (p. 79).—On the MS. is written in French, on the margin: "To be seen in the room of the father procurator."

9 (p. 85).—*Requin* is the term applied to the great shark, *Carcharinus glaucus*. "Dog-fish" is a popular appellation for various species; it is difficult to identify the one described by Laure.

10 (p. 89).—*Croccinolle*: a sort of fritter, fried in oil or fat. Clapin (*Dict. Canad.-Fran.*, p. 101) spells the word *croquecignole*, apparently a provincial usage for the French *croquignole*.

11 (p. 105).—Reference is here made to the directions given by St. Ignatius for the daily examination of conscience by persons who "make retreat"—that is, practice the "spiritual exercises." He advises that lines be drawn on a sheet of paper, two for each day of the week; and that on these lines be noted down, by marking points thereon, the faults committed during the day by the person thus examining himself. These lines are shorter each day in succession, "it being reasonable that the number of faults should decrease daily." There are two kinds of this exercise—the particular and the general examination of conscience. The former "is so called because it is used in a special manner to extirpate a single vice or defect;" the latter "is used against all the vices or sins into which man can fall." The particular examination is to be made twice daily, and the number of times when a certain sin or fault is committed are to be noted, as above. The record thus formed is to be examined from day to day, and compared with each of the preceding days' accounts; the penitent can thus estimate the progress of his daily and weekly amendment. The general examination should always occur at least once a day (but twice as often during retreat); a method for this is prescribed, containing five points—thanksgiving for benefits received, prayer for divine grace, a searching examination of one's soul for faults, entreaty for pardon, and resolutions for amendment. St. Ignatius himself observed the rules prescribed by him, "with the most minute exactness during his whole life, even to the very day of his death."

12 (p. 109).—According to Laure's journal (some extracts from which are published in *Missions du Diocèse de Québec*, March, 1864, pp. 44-46), the church at Chicoutimi "was completed (*invita Minerva*) on the 28th of September, 1726." The missionary's house there was built in 1728; he says, "I did nearly all the inside work with my own hands, for the benefit of my successors,—asking them to pray for me, and wishing them a most peaceful life."

13 (p. 111).—See full account of *Lettres édifiantes* in Bibliographical Data for vol. lxvi., pp. 298-334.

14 (p. 117).—Pierre Laure was born at Orléans, Sept. 17, 1688, and became a Jesuit novice at the age of nineteen. In 1711, while yet a student, he came to Canada, and spent the next four years as an

instructor in the college of Quebec. "In 1716 he had charge of the library; that is the first time when such occupation is noted in the status of the College." His theological studies completed, Laure was ordained a priest on June 23, 1719. In the following year, he was sent to reopen the Saguenay missions—which, for lack of missionaries, had been abandoned for a score of years. The remainder of his life was spent in that field; he died there Nov. 22, 1738. To his work as a cartographer (vol. lix., *note* 5), Laure added much exercise in the art of painting (*Bull. Rech. Hist.*, May, 1900, pp. 152, 153).

15 (p. 145).—Gatschet (*Migration Legend*, pp. 181, 182) says that this war-medicine, or "war-physic," was a decoction of the button snakeroot; but he neglects to state whether he means *Liatris* or *Eryngium*, to both of which genera the above popular name is applied. The custom of drinking this medicine is mentioned also by Charlevoix (*Journ. Hist.*, p. 425). Gayarré (*Louisiana: French Domination*, vol. i., p. 317) says that it was "a fermented liquor, made with the leaves of the Cassia berry tree."

16 (p. 155).—*Sicicouet*: evidently the Algonkin word—written also *chichikoué* and *cicikwan* (Cuoq)—used to designate the rattle or small drum used by Indian medicine-men in their incantations (vol. xx., *note* 3). See Cuoq's *Lexique Algon.*, p. 87; and Ferland's *Cours d'Histoire*, t. i., p. 112, *note* 1.

17 (p. 165).—Vivier states much more forcibly (in his letter dated Nov. 17, 1750) the cause of the revolt of the Natches, as "the tyranny of the French commandant" at their village, one Chopart. Dumont, in his *Mémoires historiques de la Louisiana* (translated by French in *La. Hist. Colls.*, part 5), describes (pp. 62–72) Chopart's character and conduct, and the resulting massacre of the French. See also Gayarré's *Louisiana: French Domination*, vol. i., pp. 396–423.

18 (p. 167).—Marc Antoine de la Loire des Ursins came to Louisiana as early as 1713, and was afterward an official of the Company of the Indies; in 1722, he was in Illinois, and later owned a concession near Natchez. The concessionary Koli (Kolly) is mentioned by Du Poisson in his letter of Oct. 3, 1727 (vol. lxvii., p. 281). Des Noyers was manager of the concession of Terre Blanche, near Natchez; it belonged to one Le Blanc, French minister of war (Dumont, *ut supra*, pp. 19, 22).

19 (p. 173).—The Koroas (Corroys) were a tribe living, when visited by La Salle and other early explorers, on the west side of the Mississippi, above the Natches; later, they were found on the Yazoo River. They were finally merged in the Choctaws, although their language was unlike that of the latter.—See Gatschet's *Migration Legend*, pp. 47, 48.

20 (p. 187).—The tribes here named belong to the chief branch of the Maskoki (Muskogee) family. The Cha'hta (Tchactas, Choc-taws) were the original group of tribes,—in historic times, settled in the middle portions of the State of Mississippi; from them had earlier migrated (vol. lxvi., *note* 28) the Chicasa (Tchicachas, Chickasaws) people, who settled in Northern Mississippi, and various smaller tribes (vol. lxv., *note* 29), who wandered to the west and south. Both these nations are now located in Indian Territory, where they cultivate the lands allotted to them, and are prosperous and fairly civilized. The Chicasa language served as a medium of commercial and tribal intercourse to all the tribes of the Lower Mississippi; it is, accordingly, usually styled "the Chicasa trade jargon." — Gatschet's *Migration Legend*, pp. 52, 90–109.

For interesting early maps of New Orleans, see Waring and Cable's report on the social statistics of that city, in *Tenth U. S. Census*.

21 (p. 195).—Diron d'Artaguette had come to Louisiana in 1708, as royal commissioner, in which or similar capacity he acted for many years. As early as 1719, he owned a concession at Baton Rouge. The reference in the text is to Pierre d'Artaguette, a son (or, according to some writers, a younger brother) of the commissioner; he was an officer in the French troops, and served with distinction in both Illinois and Louisiana. He was commandant in the former district from 1734 until the time of his death. That was a tragical event; for in 1736 he came to the South, with a body of Illinois warriors, to aid Bienville in an attack upon the Chickasaws. Wounded in battle, his Illinois savages fled; and D'Artaguette, with several other Frenchmen, including the Jesuit Antoine Senat, were burned at the stake by their Chickasaw captors.

22 (p. 197).—Michel Baudouin was born in Canada March 8, 1692 (according to the *Catalogues*), and entered the Jesuit novitiate at the age of twenty-one. Coming to Louisiana in 1726, he was soon assigned to the Choctaw mission, where he spent eighteen years. From 1749 until the expulsion of the Jesuits from the colony, Baudouin was superior of the Louisiana missions. When that event took place (1763), he was allowed to remain, instead of being sent to France, a planter in the colony having offered the aged priest a home on his estate.

Were it not for the different date of birth (March 27, 1691) given by Tanguay, and his omission of mentioning the man as a priest, this Jesuit could be identified as a son of Gervais Baudouin, a physician at Quebec (*Dict. Général*, t. i., end of p. 30).

23 (p. 199).—This was done in the fear that the negro slaves in the colony would everywhere revolt.

24 (p. 201).—In Europe it is customary for persons at particular seasons to retire for a time from the world, to give themselves up entirely to prayer and meditation. Some part of the season of Lent is generally selected for this purpose, and many, for the sake of more entire seclusion, take up their residence during this time in some religious house. This is called going into "retreat," and is the custom to which Father le Petit here refers.—Kip's *Jesuits in America*, p. 302, note *.

25 (p. 203).—Chikagou, the Illinois chief here mentioned, was induced by Beaubois to go, with several other chiefs of Western tribes, in company with him to Paris, in 1725. The *U. S. Cath. Hist. Mag.* reprints (vol. iii., pp. 160–166) from the *London Post Man* of Jan. 27, 1726, an account of the visit of these "four Savages of Mississippi," reporting the speeches made by them, and the gifts made to them by the Company of the Indies. Cf. citation from *Mercure*, referred to in our vol. lxvii., note 41.

26 (p. 205).—*Padouka* (Paduca): the early name of several tribes dwelling in the great interior basin of the United States, S. W. of the Missouri River; they are considered by modern writers as mainly belonging to the Shoshonean family, and include the Shoshones (or Snake Indians), Utes, Comanches, and others. In 1724, Bourgmont visited one of these tribes, apparently the Comanches, on the Upper Kansas River; see account of his expedition in Margry's *Découv. et établ.*, t. vi., pp. 386–449. Later in the eighteenth century, they ceased to be known under the name Padouka; it is probable that, to escape their enemies, they migrated northward, and broke up into various bands bearing the names of subdivisions of the Padouka nation. The north branch of the Platte River has also borne the name of Paducas Fork; and a town in Kentucky is called Paducah. The family appellation Paduca is, among modern writers, used mainly by R. G. Latham (cited by Powell in *U. S. Bur. Ethnol. Rep.*, 1885–86, p. 108), who thus designates a number of tribes belonging not only to the Shoshonean family but to others.—See Coues's *Lewis and Clark Expedition*, pp. 60, 478.

27 (p. 209).—Michel (Louis Ignace, according to Shea) Guignas was born at Condom, France, January 22, 1681, and became a Jesuit novice at Bordeaux, Dec. 9, 1702. He came to Canada in the summer of 1716; and, after spending a year at Quebec, was sent to the Ottawa mission at Mackinac. In 1727, Guignas undertook to begin a new mission, that among the Sioux of Minnesota; he accompanied the expedition sent by Governor Beauharnais in 1727, to build a fort at Lake Pepin, Minnesota. In the following year, the French were obliged to leave this post, on account of the hostility of the Foxes;

but they returned to it a few years later (1735), after the renewal of peace. Guignas, while descending the Mississippi from Fort Beauharnais, was captured (Oct. 15, 1728) by the Mascoutens and Kickapoos, then located on the lower Wisconsin and the Mississippi; they kept him in captivity for five months, and he narrowly escaped being burned at the stake. He finally acquired such influence over these savages as to induce them to conclude a peace with the French and the Illinois, and to conduct him to the country of the latter. He spent the winter of 1729-30 with his former captors; later, was again at Fort Beauharnais; and remained in the West, laboring sometimes among the Sioux, sometimes at Mackinac, until 1739. He was then sent to the Saguenay mission, but remained there only one year. The rest of his life was spent at Quebec, where he died, Feb. 6, 1752.—See Neill's *Hist. Minnesota*, pp. 849-855; Margry's *Découv. et établ.*, t. vi., pp. 541-580; and Jones's *Aulneau Coll.*, p. 26, *note* *.

28 (p. 211).—Jean le Boulenger began his missionary labors in New France in 1703; so far as is known, he was in the Illinois mission, most of the time at Kaskaskia—where, as the records show, he ministered until at least 1729.

29 (p. 217).—*Tchatchoumas* (also written Chactioumas): apparently a Maskoki tribe, dwelling on the Yazoo River in the eighteenth century.—See Gatschet's *Migration Legend*, pp. 98, 99.

30 (p. 221).—This "fort of the Alibamons" (vol. lxvii., *note* 44) was also called Fort Toulouse.

31 (p. 221).—After the massacre of the French by the Natchez (1729), a body of troops was sent (February, 1730) from New Orleans to attack those savages. The latter, during a truce, fled from their village; some took refuge with the Chickasaws, but the greater part crossed the Mississippi, and settled on the Washita or Black River,—as Gatschet thinks (*Migration Legend*, p. 38), near the present Trinity City, La. A French army was sent against them in January, 1731, which assaulted their village, capturing the chief with forty warriors, and nearly 400 women and children. These captives were sold in the West Indies as slaves, for the benefit of the Company of the Indies. A remnant of the Natches still exist in Indian Territory, dwelling with the Creek and Cherokee nations.

32 (p. 225).—*Ste. Barbe*: a name applied to the gun-room of a ship, because St. Barbara was the patron saint of cannoners, and because her statue or picture was placed in that room (Littré).

33 (p. 227).—This bishop was Pierre Dosquet, a native of Lille, France. He was, in 1725, consecrated as a bishop, and appointed coadjutor of Bishop Mornay; he came to Canada in 1729, and remained there three years. Returning to France in 1732, he was

later appointed bishop of Quebec, as successor to Mornay. Dosquet came back to Quebec in August, 1734, but remained only one year; his successor was not appointed, however, until 1739. Têtu says of this bishop (*Palais Epis. Québec*, p. 57): "Monseigneur Dosquet had a considerable personal fortune, and he lived as a grand seignior during the entire time which he spent in this country;" and contrasts "his aristocratic tastes and somewhat luxurious requirements" with the simple and apostolic lives of Laval and St. Vallier.

34 (p. 229).—Jean (?) Pierre Aulneau was born April 21, 1705, in Vendée, France. After nearly completing his studies as a Jesuit priest, he came to Quebec, in 1734, and spent his fourth year of theology in the college of Quebec. In the following year, he was sent to begin a new mission, among the savages dwelling about the Lake of the Woods, where a French fort had been erected by La Vérendrye, leader of the expedition which Aulneau accompanied; the priest was also expected to utilize his scientific knowledge in the exploration of that hitherto unknown region. The period from October, 1735 to June, 1736 was spent by Aulneau at Fort St. Charles, where he devoted himself to the study of the Cree language; at the end of that time, he set out with a party of twenty Frenchmen for Mackinac. They had gone but a little distance from the fort when a party of Sioux surprised them, murdering Aulneau and all who accompanied him.—See Father Jones's *Aulneau Collection*, pp. 3-7, 90-96, for such information as is available regarding this missionary.

35 (p. 233).—Jacques Quintin de la Bretonnière was born at Meaux, France, May 5, 1689, and entered the Jesuit novitiate at the age of twenty-one. Coming to Canada in 1721 (1714, according to Tanguay's *Repertoire*, as cited by Sulte, *Canad.-Fran.*, t. vi., p. 86), he was assigned to the mission at Sault St. Louis, where he spent most of his life in Canada. He accompanied the Iroquois warriors of that mission on their expeditions against tribes hostile to the French—notably those against the Foxes (1728) and the Chickasaws (1739). He died at Quebec, Aug. 1, 1754.

36 (p. 233).—Nicolas (Flavien, according to Sulte) de Gonnor was born Nov. 19, 1691, and became a Jesuit novice Sept. 11, 1710. In 1725, he came to Canada; and, two years later, accompanied Guignas to the Sioux mission. After his return from that country, he was stationed for a time at Sault St. Louis, but did not remain there long, as he found great difficulty in learning the Iroquois language. He spent several years at the Lorette mission, and was again at Sault St. Louis (about 1750-55); another year was spent at Montreal, and the rest of his life (1756 to Dec. 16, 1759) at Quebec, where he died.

37 (p. 235).—Luc François Nau was one of the Jesuits arriving in Canada in 1734, and was missionary at Sault St. Louis from 1735 to 1743. His health gave way, and he returned to France, probably in 1744. His subsequent life is unknown.

38 (p. 243).—François Bertin Guesnier came to Quebec in the summer of 1732; he desired to go as a missionary among the Eskimo savages, but his superiors, instead, assigned to him the post of theological professor in the college of Quebec. His frail health was inadequate to even that task, and he died on Dec. 18, 1734, aged about forty years.

39 (p. 251).—This was probably Julien Bonin, long a professor in the Jesuit seminary at Luçon; he was born there in 1686, and died at Bordeaux, Dec. 21, 1760. In regard to the tribe here mentioned, *Onant Chipouanes*, Father Jones intimates (*Aulneau Coll.*, p. 48, note *) that they may be a California tribe—citing Father Picolo's report on the missions of that country (*Lettres édif.*, Toulouse ed., t. viii., p. 51), which states that those savages live, during winter, in holes dug in the earth. It is probable, however, that the tribe which Aulneau was to visit was located much farther north; and the etymology of the name which he applies to them suggests that he refers to the nation now known as Chepewyans, a leading branch of the Athapascan family, which extends from Hudson Bay to the Pacific, and southward to Mexico. Elsewhere, Aulneau mentions the same people as *Kaotiouak*—a name which, after allowing for its Algonkinized form, enables us to state the probability that he referred to the Oregon tribe called Ku-itc, belonging to the Yakonan family. They dwelt, in the nineteenth century, on the lower Umpqua River, on the upper waters of which were located several villages of Athapascan savages,—a vicinage which would naturally cause, in the mind of a stranger, confusion in the identity of the two groups; but it is probable that, at the time when Aulneau wrote, both the Umpquas and the Ku-itc were located much farther east than Oregon.

40 (p. 251).—Jean Baptiste de Saint-Pé was born Oct. 21, 1686, and entered the Jesuit novitiate when barely seventeen years of age. Joining the Canada mission, he was stationed among the Miamis, and probably remained with them (or with the Ottawas at Mackinac, where he was in 1735–36) until 1736, when he was transferred to Montreal. In September, 1739, he became superior of the Canadian missions, a position in which he spent nine years; and to which he was again appointed in October, 1754. From 1748 until the latter date, he was superior of the Montreal residence.

41 (p. 253).—Eusèbe François Kino (or Chino) was born near

Trente, Aug. 10, 1644; and, upon attaining his majority, became a Jesuit novice. In 1678, he came to America; two years later, he was in Mexico, and then went to Lower California and New Mexico, where he established several missions among the native tribes. He also made extensive explorations in that region, and demonstrated the fact that Lower California was a peninsula, not an island. Kino died at Magdalena, March 15, 1711. He had, according to Sommervogel, during his missionary labors "baptized 40,000 idolators." The map referred to in the text shows the upper part of the Californian peninsula and gulf, northwestern Mexico, and part of Arizona. It is found in *Lettres édif.*, facing Picolo's report, as cited in *note* 39, *ante*.

42 (p. 263).—Regarding the name and seigniory of Sault St. Louis, see vol. xii., *note* 11. See Chauchetière's history of the mission, in vol. lxiii., pp. 141–245.

43 (p. 277).—Reference is here made to the last French expedition sent against the Sacs and Foxes. It left Montreal in August, 1734, and found those savages intrenched on the banks of the Des Moines River, in Iowa. The attack was a failure, and finally ended with some negotiations for peace, half-hearted on both sides; the French expedition returned to Montreal without having accomplished any definite result. It was commanded by Nicolas Joseph de Noyelle, of Montreal. In 1735, a peace was concluded between the French and those tribes, after a war which had lasted twenty-five years. See Heberd's *Wis. under Dom. of France*, p. 142.

44 (p. 281).—Armand de la Richardie was born at Périgueux, Jan. 4 (June 7, according to the *Catalogues*), 1686; and entered the Jesuit order at Bordeaux, Oct. 4, 1703. His studies were pursued at Limoges, Bordeaux, and Marennes; he was an instructor at La Rochelle, Luçon, and Saintes successively (1705–14); and, after his ordination in 1719, at Angoulême for six years. In 1725, he came to Canada, and apparently spent two years at the Lorette mission. In 1728, he was sent to the Hurons at Detroit, who "had had no missionary for 14 years" (Rochemonteix's *Jésuites*, t. i., p. 345, *note* 2); his labors with them were long fruitless, but by 1735 he could announce that they were all converted. He remained among them till about 1753, his last years being spent at Quebec, where he died March 23, 1758.

45 (p. 283).—*Le Detroit*, "the Strait," was the name given to the shores on both sides of the river.—A. E. JONES, S. J.

When Cadillac founded Detroit in 1701 (vol. lxx., *note* 36), a Récollet priest went with him as chaplain for his troops and pastor for the colonists—a post which was filled by Récollets during the entire

French régime. See Shea's sketch of the Detroit church and neighboring missions, in his *Church in Colon. Days*, pp. 619-635.

Regarding the early history and settlers of Detroit, see Lanman's *Hist. of Michigan* (N. Y., 1839); Farmer's *Hist. of Détroit and Michigan* (Detroit, 1884); Hubbard's *Memorials of a Half-Century* (N. Y., 1887); and Hamlin's *Legends of le Détroit* (Detroit, 1884). At the end of the last-named work are sketches of the French families who first came to the colony. Cf. also Denissen's *Navarre* (Detroit, 1897)—an account of the descendants of Robert Navarre, a royal officer at Detroit from 1709.

46 (p. 283).—Pierre Gautier, sieur de la Vérendrye, was a son of René Gautier (seigneur de Varennes), and grandson of Pierre Boucher, governor of Three Rivers (vol. xxviii., note 18). Pierre was born at Three Rivers in 1685; he entered the military service, and won distinction among the Canadian officers of his time; he also served in France during 1708-10. In 1712, he married Marie Anne Dandonneau, by whom he had six children. During many years, he maintained a trading post at La Gabelle, near Three Rivers. In 1726, Governor Beauharnais made La Vérendrye commandant of the Northwest. He spent the next seventeen years in that region, not only in charge of the French interests there, but making extensive and important explorations. He traversed the region north and west of Lake Superior, as far as Lake Winnipeg, opening communication and trade with the savages, and establishing French posts. By the end of 1737, he had four forts—St. Pierre, on Rainy Lake; St. Charles, on the Lake of the Woods; Maurepas, at Lake Winnipeg; and Rouge, at the mouth of the Assiniboine River. In 1738, he built Fort la Reine, farther toward Lake Manitoba; and from this post he and his sons made long voyages of exploration to the west and south. In 1742-43, his eldest son, Pierre, accompanied only by his brother and two other Frenchmen, made the memorable discovery of the Rocky Mountains, and took possession of the Missouri Valley for France. Notwithstanding all his achievements, the French government long neglected La Vérendrye, and refused to aid him; and in 1744 he was obliged to surrender his position as Northwestern commandant. Finally, in 1748, he was restored to that office, and promoted from the rank of lieutenant to that of captain—through the influence of Governor Beauharnais, who had always been his friend. At once La Vérendrye began to plan further explorations; but he was attacked by an illness, from which he died on Dec. 6, 1749. For detailed account of his career and achievements, see Sulte's *Canad.-Fran.*, t. vi., pp. 137-158, and t. vii., pp. 3-12; therein are found copious extracts from the memoirs left by the explorer. These papers, with other documents relating to the

subject, are published by Margry, in *Découv. et établ.*, t. vi., pp. 583-634. See also Neill's *Hist. of Minnesota*, pp. 857-862; and Parkman's "Discovery of the Rocky Mountains," in *Atlantic Mo.*, vol. lxi., pp. 783-793.

47 (p. 289).—Passages in this document marked with leaders, thus: . . . , are torn off or defaced in the original MS.

48 (p. 291).—The probable site of Fort St. Charles was about four miles up the bay called Northwest Angle Inlet, west of American Point and Bucketé Island.—A. E. JONES, S.J.

49 (p. 293).—Christophe Dufros de la Jemerais (Jesmeraye), a nephew of La Vérendrye, was born about 1708, the son of a French officer at Montreal. From early youth he shared his uncle's adventurous and arduous career,—the privations and hardships of which broke down La Jemerais's constitution, and he died in 1736. A map drawn by him, indicating the discoveries and establishments made by La Vérendrye between Lakes Superior and Winnipeg, is cited by Sulte (*Canad.-Fran.*, t. vii., p. 10, *note*) as in the Parliament Library at Ottawa.

50 (p. 311).—Jean Charles (also mentioned as Gabriel) Guymonneau spent twenty years in Illinois, and died on Feb. 6, 1736.

Regarding the expedition in which Senat lost his life, see *note 21, ante*.

51 (p. 311).—Franciscus Retz was born at Prague, Sept. 13, 1673; and entered the Jesuit novitiate at the age of sixteen. After filling various important offices within the order, he became its general on Nov. 30, 1730—a post which he filled during nearly twenty years, dying at Rome, Nov. 19, 1750. The notable occurrences of his administration were the opposition of the Jansenists in France, and the persecutions directed against the Jesuits and their converts in Uruguay and Paraguay.

Retz was the successor of Michelangelo Tamburini, who was born at Modena, Sept. 27, 1648, and entered the Jesuit order Jan. 16, 1665. He became general of the Society in January, 1706; and died at Rome, Feb. 28, 1730. During his term occurred fierce persecutions of the native Christians in China.

The Jesuit Relations
and
Allied Documents

daralandik . . . darahendik . . . darahendik . . . darahendik . . . darahendik
 3. dāra . . . dāra . . . dāra . . . dāra . . . dāra
 cetera ut prae aff. modo poss.

daralandinnen . . . darahendinnen . . . darahendinnen . . . darahendinnen . . . darahendinnen
 3. dāra . . . dāra . . . dāra . . . dāra . . . dāra
 cetera ut prae aff. modo poss.

daralandik . . . darahendik . . . darahendik . . . darahendik . . . darahendik
 3. dāra . . . dāra . . . dāra . . . dāra . . . dāra
 cetera ut prae aff. modo poss.

pro Optativo & Subjunctivo & vide. par. 5



Relatio Determinorum ad indeterminatos

Secu. relatis indeterminata passiva

ego ab illis . . . tu ab illis . . . ille ab illis & c. & c. me &

drongahmi . . . gendandi . . . endihandik . . . gendendi . . . gendendi
 respondere . . . docere . . . commodare . . . misereri . . . encourager &

Indicativus

ronghammi . . . ronghammi . . . ronghammi . . . ronghammi . . . ronghammi
 3. ong . . . ong . . . ong . . . ong . . . ong
 cha . . . cha . . . cha . . . cha . . . cha
 hona . . . hona . . . hona . . . hona . . . hona
 gna . . . gna . . . gna . . . gna . . . gna
 onxia . . . onxia . . . onxia . . . onxia . . . onxia
 cilia . . . cilia . . . cilia . . . cilia . . . cilia
 honenda . . . honenda . . . honenda . . . honenda . . . honenda
 gnenda . . . gnenda . . . gnenda . . . gnenda . . . gnenda

Imperfectum

ronghammi . . . ronghammi . . . ronghammi . . . ronghammi . . . ronghammi
 3. ong . . . ong . . . ong . . . ong . . . ong
 cetera ut prae

Perfectum

ronghammi . . . ronghammi . . . ronghammi . . . ronghammi . . . ronghammi
 3. ong . . . ong . . . ong . . . ong . . . ong
 cetera ut prae

Imperfectum

ronghammi . . . ronghammi . . . ronghammi . . . ronghammi . . . ronghammi
 3. ong . . . ong . . . ong . . . ong . . . ong
 cetera ut prae

Imperfectum

ronghammi . . . ronghammi . . . ronghammi . . . ronghammi . . . ronghammi
 3. ong . . . ong . . . ong . . . ong . . . ong
 cha . . . cha . . . cha . . . cha . . . cha
 hona . . . hona . . . hona . . . hona . . . hona
 gna . . . gna . . . gna . . . gna . . . gna
 onxia . . . onxia . . . onxia . . . onxia . . . onxia
 cilia . . . cilia . . . cilia . . . cilia . . . cilia
 honenda . . . honenda . . . honenda . . . honenda . . . honenda
 gnenda . . . gnenda . . . gnenda . . . gnenda . . . gnenda

Imperfectum

ronghammi . . . ronghammi . . . ronghammi . . . ronghammi . . . ronghammi
 3. ong . . . ong . . . ong . . . ong . . . ong
 cetera ut prae

Imperfectum

ronghammi . . . ronghammi . . . ronghammi . . . ronghammi . . . ronghammi
 3. ong . . . ong . . . ong . . . ong . . . ong
 cetera ut prae

Modus Potentialis

Prae. et imp. aff.

ronghammi . . . ronghammi . . . ronghammi . . . ronghammi . . . ronghammi
 3. ong . . . ong . . . ong . . . ong . . . ong
 cha . . . cha . . . cha . . . cha . . . cha
 hona . . . hona . . . hona . . . hona . . . hona
 gna . . . gna . . . gna . . . gna . . . gna

The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITAL-
IAN TEXTS, WITH ENGLISH TRANSLA-
TIONS AND NOTES; ILLUSTRATED BY
PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. LXIX

ALL MISSIONS

1710-1756

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PREFACE TO VOL. LXIX

Following is a synopsis of the documents contained in this volume:

CCXII. Mathurin le Petit, Jesuit superior of Louisiana, writes (June 25, 1738) to the general of the order, narrating the martyrdom of Antoine Senat, who was burned at the stake by the Chickasaw savages, with other Frenchmen captured by them. The superior briefly outlines the work being done by his order in Illinois and Louisiana; there are four priests in the former district, and two in the latter. Two other missions are carried on among remote Southern tribes; but they have as yet made no conversions, on account of the savage propensity to drunkenness, and "the evil conversation of the english."

CCXIII. A letter (dated October 12, 1739) from Nau to Madame Aulneau, mother of the missionary of that name, thanks her for gifts to his mission. He tells her that the Sioux Indians, some of whom murdered her son, have been "so often defeated by the french that they have finally sued for peace." La Vérendrye has discovered a tribe of pale-faced savages. An inexhaustible mine of copper has been discovered at Lake Superior. Nau's colleague, La Bretonnière, has gone to the South with the Iroquois warriors who are aiding the French to subdue the

Chickasaws. Nau is consequently alone in his village, himself in poor health, and overburdened with the duties of his mission; but he expects Lauzon to aid him soon. He ends by congratulating Madame Aulneau upon her formal affiliation with the Jesuit order.

Another letter (October 8, 1740) assures her that he has sufficient for his own needs, but is glad to receive any gifts for his mission. He is still overworked, for both he and Lauzon are in feeble health; and Nau has to attend not only to his Indians, but to "a french parish of four hundred souls, more difficult to manage than The Savages." The royal ship which came from France this year is ravaged by a contagious disease, which carries off two priests and the bishop of Canada. The war against the Chickasaws has "ended ignominiously for the french;" what little success attends it is gained by the Canadians and the Iroquois.

CCXIV. La Richardie reports to the general of his order the present (June 21, 1741) condition of the Huron mission. After years of fruitless labor, he is at the point of abandoning this barren field, when a sudden change takes place in his people, and within three years they are all converted. They now show unfeigned piety and ardent zeal. La Richardie, now feeling the burdens of age and toil, has obtained from his superior a colleague in this mission.

CCXV. Nau writes (October 3, 1741) to Madame Aulneau. He condoles with her upon her recent long illness, and tells her that he also is ill, and confined to his room. The Sault St. Louis mission is steadily increasing in numbers, not only by the addition of

numerous Iroquois families, but by the Chickasaw slaves brought from the South by the warriors of the mission. These slaves are not burned at the stake, as when the Iroquois were pagans; but they are adopted by families of the village, instructed in the true faith, and baptized. The care of this mission is very great, and Nau's new assistant, who has just come from France, cannot aid him much until he has acquired a knowledge of the Iroquois language.

Nicolas de Gonnor also writes (April 23, 1742) to Madame Aulneau, from Lorette. He tells her of the failure of this year's corn-crop, which threatens his savages with famine, and compels them therefore to disperse into the woods in search of food. The new bishop has come, and makes a favorable impression; but the priests in the various orders are waiting to see how he will deal with them. The writer advises Madame Aulneau not to send to Canada one of her sons, whose health is not robust; and requests her to send him some porret-seed, which can seldom be ripened in Canada.

CCXVI. Aubery writes a letter (late in 1749) in the name of his Abenaki church, requesting the chapter of the cathedral at Chartres to renew the affiliations which they had formed a half-century before, with the Abenaki converts. It is signed not only by himself, but by the five great chiefs of the Abenakis.

CCXVII. This is a list (from the *Catalogues* of the order) of the Jesuit missionaries employed in New France in 1749. At the college of Quebec are nine Fathers, three instructors not priests, and nine lay brethren. At Montreal are two priests and an assistant. The Detroit residence contains four priests

and a brother; the Iroquois (at Sault St. Louis), three priests; the Abenaki, five priests. Coquart is alone among the Montagnais, while La Morinie and Du Jaunay are at Mackinac. At New Orleans are two priests and two brethren, and Le Febvre is the sole laborer among the Choctaws; but in the Illinois mission are five priests and a brother. The entire number of persons in all these missions is fifty-one.

CCXVIII. This is a memoir, privately written for the intendant of Canada by Father Claude Coquart, minutely describing the so-called "King's Posts" of Eastern Canada, and making various practical observations and suggestions regarding their resources and management. It is, for purposes of economic study, one of the most valuable documents in our series.

Beginning at Malbaie, Coquart praises in high terms the beauty and varied resources of that post. He recommends that a greater extent of land be cleared there; that permission be given to certain persons to manufacture tar; that the local farmer be less restricted in trading with the savages, and given half the proceeds of his hunting. The same encouragement should be given to the farmer at La Comporté, near and auxiliary to Malbaie; and more lands should be cleared there also. Cattle form the most profitable produce at these posts; but Coquart observes that animals of all sorts are degenerating there, and recommends the importation of larger and more vigorous breeds, in order to improve the stock. He also advocates an increase in the number of sheep raised. Poultry might be reared; but the girls employed at the farms are already taxed beyond their strength, and cannot take such a

responsibility. Coquart gives a list of the produce which may be expected this year from Malbaie. He suggests that the abundant supply of salmon in its waters should be utilized as one of the valuable resources of that post. He praises the man now in charge of Malbaie, Joseph Dufour, as possessed of ability, industry, and honesty; and advises that he be rewarded for his good work by an increase in the salaries of his daughters, who aid him in the care of the farm.

At Tadoussac, the fur trade is mainly a thing of the past; but seal-hunting is, throughout the winter, "the principal occupation of that post." This industry is carried on mainly for oil, and many of the pelts of these animals are wasted, or used by the savages for clothing. Coquart thinks that more hunters should be employed there, and advises that orphan boys be sent thither, to be trained for that occupation. The missionary has already induced Cugnet, the royal farmer, to adopt this suggestion; but he can only use such indirect influence, for the agents at the various posts are jealous of the priests, and always obstruct any plans furthered by them. Coquart thinks that the savages at Chicoutimi and at the Jérémie Islets would better be induced to settle at or near Tadoussac. He notes that extraordinary quantities of food are consumed at the latter post, and explains the causes therefor. The forge at Tadoussac should be maintained, for the sake of keeping the Indians' guns in repair; also, each post should receive its supplies directly from Quebec.

Seal-hunting is also carried on at the Jérémie Islets, which have an extensive trade in peltries. It affords a larger percentage of profit than does any other

post. There is among all the post agents a perpetual rivalry and jealousy, which must be taken into account in all plans connected with their business.

Chicoutimi is "the most valuable post of the whole domain, on account of the quantity of Peltries which it produces." This yield frequently amounts to 40,000 livres a year. In the country adjacent to this post, the game is almost exterminated; accordingly, but few savages live there. Other outlying posts are mentioned, which depend upon Chicoutimi. Coquart advises that trade be carried on with the savages in those districts directly from that place, so that they shall not carry their furs to Three Rivers, where they become demoralized by association with the French. The writer says: "The savages are worthless, and one cannot place too little confidence in them; the journeys to three rivers have completely spoiled Them;" and he advises that a trader be sent to secure their peltries every spring, in order to prevent their resorting to Three Rivers. "The Mistassins are the best people in the world;" they sometimes come to Chicoutimi with their furs, but more often remain at home, and sell these to a trader who is sent to them. Coquart urges that the trade at a remote place called Ounichtagan should be developed, and a post established there. He explains, as in the case of Tadoussac, the extraordinary consumption of provisions at Chicoutimi; and gives advice as to the erection of a sawmill near that place.

At Seven Islands a fairly profitable hunt for seals is carried on each winter. Peltries of the finest quality are obtained there. The resources of this post ought to be increased by utilizing the excellent salmon-fishery in its waters.

Having given this survey of the various posts, Coquart comments upon the agents in charge of them. He advises that they be retained in their stations, instead of putting in new men; and explains the qualifications of each man. He closes with an interesting statement of the trading tariff for peltries that is in vogue at these posts. The beaver-skin is, of course, the unit of value; this is equivalent to twenty sols of money.

CCXIX. This is an account of the Tadoussac mission, as given in the journals of Maurice and Coquart, respectively, from 1740 to 1750. In the former year, Maurice goes thither, to take the post left vacant by the veteran Laure. He briefly mentions the various trips made by him before winter sets in, which season he spends at Chicoutimi. In the following year, a serious illness compels him to go to Quebec for treatment, which is given him by the Jesuit "apothecary" there, Brother Jean Bois-pineau. Maurice is unable to resume his missionary labors for a whole year; but, having been finally cured, he returns to Tadoussac in the summer of 1742. He makes preparations for building a chapel at Malbaie; but cannot erect it when the material is ready, on account of "the negligence of one of the farmers of that place." In the autumn of 1743, he goes to spend the winter at Sept Isles, and in the following summer begins to have timber cut for a chapel there. That work he does not live to finish, for he is taken ill soon afterward, departing this life March 20, 1746.

His successor is Father Coquart, whose journal continues the account of that mission. In 1747, he erects a church at Tadoussac, for which the materials

are furnished by the liberality of the Canadian intendant, Hocquart. In acknowledgment thereof the missionary binds himself and his successors to say mass for this benefactor, once a year, "so long as the church shall exist." In the following year, Hocquart also gives a sum of money for this church; and his successor, Bigot, does the same in 1749. The building is finally completed in 1750, and is valued at 3,000 livres.

CCXX. Louis Vivier, for some time a missionary in Illinois, writes (June 8, 1750) to a friend, giving some account of that country. Game is still abundant everywhere, except in the vicinity of the settlements. There are five French villages, and three of Indians, in the plain between the Mississippi and Kaskaskia rivers. Vivier estimates the white population at eleven hundred persons, who hold both black and red slaves — three hundred of the former and sixty of the latter. "The three Illinois Villages do not contain more than eight hundred Savages, of all ages." The French people generally devote themselves to agriculture, and to raising cattle and other animals; accordingly, they live in great comfort; and they send large quantities of flour to New Orleans. Vivier praises the gentleness and intelligence of the Illinois savages; and finds in them "many qualities that are lacking in civilized peoples. . . . They all live in great peace, which is due, in a great measure, to the fact that each one is allowed to do what he pleases. . . . As a rule, the Illinois are very lazy, and greatly addicted to brandy; this is the cause of the insignificant results that we obtain among them." The Jesuits now have a mission in but one of the three

Indian villages, and "the harvest does not correspond to our labors." This is due to the bad example of the French, the influence of brandy, and the lawless disposition of the savages.

CCXXI. This is a report (dated October 17, 1750), by Jean de Bonnécamps, professor of hydrography in the Jesuit college at Quebec, upon his voyage with Céloron down the Beautiful (Ohio) River. It is in the form of a journal recording the progress and events of each day's journey.

The expedition leaves Lachine, near Montreal, on June 15, 1749, and with much toil and danger ascends the great river. On the third day, a canoe is wrecked, one of its crew perishing before his comrades' eyes.

On the 25th of June, the travelers arrive at La Présentation, the mission recently founded by Abbé Picquet; and, two days later, at Cataracoui (now Kingston). The fort at Niagara, which they reach on July 6, is being undermined by the strong current of the river; and Bonnécamps recommends that the fort be removed to a site above the falls. The great cataract of Niagara he measures as 133 (French) feet in height. Proceeding through Lake Ontario, and entering Lake Erie, the French make their way, via Chautauqua portage, to the Alleghany River, which they enter on July 30. The natives are alarmed at the news of their march, and betake themselves to flight; but Céloron sends an officer with presents and messages of peace, and partly reassures them. As the French proceed down the river, they encounter scattered villages of Mohican savages,—groups of wretched cabins here and there in the mountains which border the river, forming "the somber and

dismal valley, which serves as the bed of the Ohio.' At various places on the route, Céloron buries at the mouths of rivers leaden plates, whereon are engraved inscriptions which, in accordance with French custom, claim that region for his government. Near the present Pittsburg, the French encounter some English traders, whom they order to quit the country. Bonnécamps describes with care several trees peculiar to that region, as also the rattlesnake. On August 8, the party reach Chiningué (or Logstown), an important Iroquois village below Pittsburg. The savages there are angry and suspicious; but Céloron's boldness and watchfulness repress any hostile attempt on their part. After holding a council with them, and ordering the English traders there to depart, he resumes his voyage,—which continues with but little incident to the mouth of the Great Kanawha River. In the vicinity of that stream, the Frenchmen first encounter the buffalo, although only in small herds. Bonnécamps says that he had been told in Canada that these animals would be found along their march by hundreds; and he thus comments thereon: "This is not the first time when I have experienced that hyperbole and exaggeration were figures familiar to the Canadians." Advancing to the Scioto River, Céloron sends Joncaire and another officer as envoys to the Shawnee village there: but the savages greet them with bullets, seize them as prisoners, and would put them to death save for the mediation of a friendly Iroquois. At Scioto, Céloron erects a fort, holds a council with the savages, and orders away more English traders. Departing thence, the Frenchmen proceed to the mouth of the Great Miami;

ascending this river, they reach (September 13) the Miami village on Loramie Creek. This place is under the sway of a chief to whom the French have given the curious sobriquet of *La Demoiselle*. He refuses to accede to Céloron's demand that he remove his village to a place near the French. After a week spent here, Céloron — having burned his battered canoes and other impedimenta — travels by land (a five days' journey) to the Maumee River, where a French post has stood for many years. Here he procures boats and provisions, and, on the 27th, sets out for Detroit. While at the fort, Bonnécamps learns, to his great chagrin, that he had, without knowing it, passed near some salt-springs where had been found the skeletons of immense animals.

On October 6, the expedition reaches Detroit; Bonnécamps praises the beauty and fertility of that region, "the Touraine and Beauce of Canada," and regards Detroit as a post of the utmost importance; he advises that more attention be paid to its colonization. Leaving Detroit on October 9, they reach Niagara in ten days, Cataracoui on November 4, and Montreal on the tenth of that month. Halting, en route, at La Présentation, Picquet's fort there is found to have been partly destroyed by fire during his absence. Bonnécamps concludes by offering to the governor his chart of the regions which he has explored, and explaining the difficulties under which he made his observations.

CCXXII. Vivier writes (November 17, 1750) to a friend an account of the Illinois tribes and their country, similar to that given in Doc. CXIX., but containing more information about the missions of Illinois. That among those savages numbers over six hundred

persons, nearly all of whom are baptized; but the brandy sold or given to them "has ruined this mission, and has caused the majority of them to abandon our holy Religion. . . . The greatest good that we can do among them consists in the baptism of dying children." Vivier and Guyenne reside at Cahokia, Watrin at Kaskaskia, Meurin at Peoria, and Baudouin and Morand at New Orleans. The outlying Southern missions have been abandoned, owing to the disturbances among those tribes, and between them and their white neighbors. The influence of the English traders has wrought much harm. "The English are ever ready to preach controversy. Would a poor Savage be in a position to make a choice?"

Vivier describes the Mississippi River, and the difficulties attending its navigation. "There is only one Pilot who is accustomed to the place and knows it thoroughly." The name Mississippi ("great river") has been "usurped from the Missouri," which, before its junction with the other, is the larger, more rapid, and clearer of the two. The French habitants are settled on both sides of the river for the space of fifteen leagues below New Orleans. The population of that city does not exceed 1,200 persons. Vivier describes the climate and agriculture of that region. Notwithstanding the varied products of their farms, "the forests are at present the chief and surest source of revenue for many habitants," and several sawmills have been erected. As there is no stone in this region, bricks are manufactured there and used for building. Flour, pork, beef, and other products are obtained from the upper valley of the great river. The

commerce of New Orleans is increasing; most of it is carried on with the islands of the West Indies. Vivier suggests that the tobacco of Louisiana be used in France, thus benefiting both countries. The French settlements along the river are enumerated; the only French post above Natchez is at the Arkansas, but there should be one at the mouth of the Ohio, to control that river.

Vivier proceeds to describe the Illinois country. That fertile soil would, with better culture, yield a far greater harvest; but the French settlers have cropped it recklessly, and take no pains to renew its fertility. Maize, however, "grows marvelously; it yields more than a thousandfold. . . . The country produces three times as much food as can be consumed in it." Wild game is abundant, and cattle-raising is a staple industry among the inhabitants. The mineral resources of the country are enormous, but lack of capital and other facilities prevents their development. Salt and lead are produced, and exported to all the French settlements outside of Canada.

All the great Northwest is governed by the Illinois commandant; Vivier sighs over the vast field thus offered to the missionaries' zeal, which is barred to his own order, because it is placed in charge of the Missions Étrangères—who, however, make no attempt to occupy it, save to minister to the French parishes on the Mississippi. Vivier hears that the Pawnee tribes on the Missouri are well disposed toward the Christian faith. Their new chief has established a marvelous innovation, by making regular and definite provision for the widows and orphans of the tribe. This man has visited the

French in Illinois, and Vivier greatly admires him. He invites the Jesuit to visit his people, in order "to give them sense,"—that is, to instruct them. Vivier closes by emphasizing the importance to France of the Illinois colony, and urging that the French government enlarge and strengthen its military establishment therein, which commands the great river and Louisiana.

CCXXIII. This document comprises all that is still extant, so far as is now known, from the lost volumes of the *Journal des Jésuites*. It contains but a few scattered extracts from the records for the period extending from 1710 to 1755. In the former year occurs the reduction of Port Royal by the English. In 1719 the card currency of Canada is replaced by French money. The present fortifications of Quebec are begun in 1720, on the plans made by the engineer De Léry; and in that year Charlevoix arrives in Canada, "to collect informations for the discovery of the mer d'Occidt [Western Sea]." A destructive fire occurs in Quebec in 1721. In 1725, a ship is wrecked near Cape Breton Island, and all on board, 250 in number, are lost. The governor of Canada, the marquis de Vaudreuil, dies. A year later, the intendant Begon returns to France, "much regretted by the whole colony." In 1750, various disputes arise in regard to ecclesiastical affairs, and the Jesuits incur the ill will of the Bishop for having taken the part of a priest who has fallen under episcopal displeasure.

CCXXIV. This interesting document is the account-book of the Jesuit mission farm near Detroit, conducted by La Richardie and Potier for the Hurons settled there. The opening entry is a copy of the

contract made (July 16, 1733) by the former with one Jean Cecile, who agrees to work a forge for the mission during six years. The account-book proper begins "on the feast of St. John, 1740." One of the opening entries records the hiring of an engagé for the coming year, at a salary of "160 livres in peltries, a shirt, and a pair of mitasses [leggings]." Various transactions are recorded for which payment is to be made "in peltries, at Detroit prices." The mission farm also includes a trading post, conducted by a lay brother in the mission. Among the commodities are flour, wheat, corn, wine, brandy, tobacco, powder and shot, blankets, shirts, porcelain beads, kettles, and vermilion.

La Richardie lends the Huron elders "four great branches of porcelain beads, half black, half white." Many entries record payments by habitants for masses, to be said by the priests. (The Paris livre, worth about twenty-five cents of our money, was the usual money of account; but the actual currency was most often the "castor," or beaver-skin, worth at that time four livres a pound.)

In July, 1743, is recorded a contract made with J. B. Goyau, of Detroit, by which the latter agrees to take charge of the mission farm for a term of six years. In the following year a church and house are erected thereon for the Fathers. Father Pierre Potier comes (1745) to Detroit to aid La Richardie, and during the absence of the latter has charge of the mission; it is in Potier's handwriting that nearly all of the "book of accounts" is written. La Richardie, leaving the mission for a time (July, 1746), gives instructions regarding the erection of a new church edifice, and for various improvements in

the barn and other buildings; also for the management of the mission farm, and for terms to be made with the farm tenant. Lists of small transactions, both debit and credit, for the year 1747 are given.

Not quite half of the document is herewith presented; the remainder will appear in our Vol. LXX.

R. G. T.

MADISON, WIS., June, 1900.

CCXII—CCXV

LETTERS OF 1738-42

- CCXII.—Epistola Patris Mathurin le Petit ad R. P. Franciscum Retz, Præpositum Generalem Societatis Jesu, Romæ. [Nouvelle Orleans, 25 juin, 1738]
- CCXIII.—Deux lettres du Père Luc François Nau à Madame Aulneau. Au Sault St. Louis, 12^e. 8^{bre.}, 1739; 2^e. 8^{bre.}, 1740
- CCXIV.—Epistola Patris Armand de la Richardie ad R. P. Franciscum Retz, Præpositum Generalem Societatis Jesu, Romæ. [Mission de l'Assomption des Hurons, 21 juin, 1741]
- CCXV.—Deux lettres à Madame Aulneau. Luc François Nau, au Sault St. Louis, 3^e 8^{bre.}, 1741; Nicolas Dégonnor, à Lorette, le 23 avril, 1742

SOURCES: We obtain all of these documents from apographs in the archives of St. Mary's College, Montreal. We follow, in the main, Father Jones's translation of Docs. CCXIII. and CCXV.

Epistola Patris Mathurin le Petit ad R. P.
Franciscum Retz, Præpositum Gene-
ralem Societatis Jesu, Romæ.

. . . POST multos rumores, tandem facti sumus certiores P. Antonii Senat generosam caritatem gloriosa martyrii corona fuisse donatam eo ipso die (dominica Palmarum a 1736) quo comprehensus fuit a barbaris nostræ gentis hostibus vulgo dictis Tchikakas. Primo mane in hostiles manus inciderat, sub vesperum in flammis occubuit. facile potuisset vitæ suæ consulere, statim atque vidit nostros gallos quorum erat Missionarius ab hostibus captos aut in fugam versos, sed maluit se barbarorum furori permittere quam captivorum animas Zelo suo caras sine ullo spirituali auxilio relinquere. non defuit quam Speraverat occasio illas juvandi. Vna cum 23 aut 24 gallis ductus est statim in quemdam monticulum medio pago dominantem ubi a barbaris excandescentibus quod bene multos e suis in conflictu amiserant, objurgationibus, contumeliis, ac fustibus impetiti, vestimentis oïbus ignominiose nudati et sibi tamen pene solis permissi sunt, quoad gemina lignorum congeries non procul et sub eorum oculis strueratur ad eos comburendos.

Nullus dubitandi locus quin P. Ant. Senat oppor-

Letter of Father Mathurin le Petit to the
Reverend Father Franciscus Retz, General
of the Society of Jesus, at Rome.

. . . **A**FTER many rumors, we have at last been informed that Father Antoine Senat has been rewarded for his generous charity by the glorious crown of martyrdom, on the very day (Palm sunday in the year 1736) when he was captured by the savage enemies of our nation, commonly called Tchikakas.¹ At early morn he had fallen into their hands; toward evening he perished in the flames. He might easily have saved his life as soon as he saw our frenchmen, whose Missionary he was, captured by the enemy or taking to flight; but he preferred to brave the fury of the savages rather than leave without spiritual aid the souls of the captives so dear to his Zeal. The opportunity to assist them, for which he had Hoped, was not wanting. Together with 23 or 24 frenchmen, he was immediately led to a prominent hill in the center of the village, where the savages, infuriated by the loss in battle of many of their companions, attacked them with reproaches, insults, and clubs, and ignominiously stripped them of their clothing. Yet they were left to themselves, so to speak, until a double pile of wood was being raised, not far away, and in plain view, for the purpose of burning them.

There is no reason to doubt that Father Antoine

tunam occasionem nactus concaptivos tum verbis tum exemplis ad urgentem mortem christiane subeundam cohortatus fuerit, et peccatorum contritione atque absolutione præparaverit. Certum saltem est oēs et singulos una cum suo Missionario flexis pie genibus diu et alta voce multas preces cecinisse quas barbari ex quibus hæc rescivimus vocabant *canticulam ad sursum eundum*. Eosdem pios cantus repetebant, dum in duos rogos ducerentur aut qui præ vulneribus incedere non poterant, veherentur. nec eosdem mediis in ignibus intermisere, donec flammis semiusti aut suffocati ceciderunt. Quod quidem magnam movit barbarorum admirationem ita ut quos irridendo mulierculas appellaverant, eosdem viros hōes sæpius conclamaverint. . . .

Pro 12 sacerdotibus annuam solvit pensionem rex christianissimus. . . .

4 degunt sacerdotes in Illinensi regione quadringentas ad minimum leucas hinc distante. Duo duas Gallorum parœcias, duo alii duas indigenarum quorum multi sunt Xⁿⁱ, missiones excolunt.

hic in nova Aurelia primaria aut potius adhuc solâ vastissimæ hujus regionis urbe duo degimus sacerdotes cum duobus ff. coad. Socius meus Xenodochii et militum missionarius est, simulq. monialium S. Vrsulæ confessarius. Ego habitationis nostræ servos, (qui sunt nigri) et quam possum aliunde plurimos ad christianos mores informo. præsum sodalitio artificum quod non ita pridem institui, confessiones audio

Senat, having found opportunity to exhort his fellow-captives, by word and by example, to suffer impending death like christians, prepared them for it by acts of contrition for their sins, and by absolution. At least, it is certain that each and all, piously kneeling together with their Missionary, chanted long and loudly many prayers — which the savages, from whom we learned the fact, called *a song to go above*. They repeated the same pious hymns while they were being led to the two piles, or were carried thither — as was the case with those who were unable to walk, owing to their wounds; nor did they interrupt their singing amid the fire until they fell, half burned or suffocated by the flames. This sight won the admiration of the savages, so that those whom they had, on the very same day, scornfully called “women” they often proclaimed to be men and heroes. . . .

The most christian king pays an annual pension for 12 priests.² . . .

In the Illinois country, at least four hundred leagues distant from here, live 4 priests. Two of them attend two parishes of the French people; and the two others, two missions of natives, many of whom are Christians.

Here in new Orleans — the chief, or rather the only city of this vast region — we count two priests, living with two lay brothers. My companion is the missionary to the Hospital and to the soldiers; and, at the same time, confessor to the nuns of St. Ursula. I instruct in christian morals the slaves of our residence (who are negroes), and as many others as I can from other quarters. I direct the sodality of workingmen, which I established not long ago. I

in nostro sacello ac concionem facio per adventum et Quadragesimam in primario templo, quoties rogant RR. PP. Capucini qui vicinas gallorum parœcias curant.

Duas alias habemus apud Barbaros Missiones circiter 150 leucas hinc et ab invicem distantes, in quibus nulli adhuc sunt X^{ti}. horum conversioni multum nocet præter indolem Christianæ severitatis inimicam, propensio ad ebrietatem et mali sermones anglorum qui a Carolina provincia licet remotiori ad eos sæpius transeunt et morantur Diutius negotiationis causa. . . .

Episcopus Quebecensis me instituit suum Vic. gener. pro nostris Missionariis et eorum missionibus. . . .

MATH. LE PETIT S. J.

[Endorsed: "Lettre du P. Le Petit au t. R. P. G. nouvelle Orleans. 25 juin 1738."]

hear confessions in our chapel, and preach during advent and Lent in the principal church, as often as I am invited to do so by the Reverend Capuchin Fathers, who minister to the neighboring parishes of the french people.

We have two other Missions among the Savages, about 150 leagues from here, and distant from each other, in which none are as yet Christians. What greatly hinders their conversion — besides their character, which is averse to Christian severity — is their propensity to drunkenness. Another obstacle is the evil conversation of the english, who from the province of Carolina, although quite distant from them, often travel to their country, and remain there a Long time for the purpose of carrying on trade. . . .

The Bishop of Quebec has appointed me his Vicar-general for our Missionaries and their missions. . . .

MATHURIN LE PETIT, S.J.

[Endorsed: " Letter from Father Le Petit to the very Reverend Father General. New Orleans, june 25, 1738."]

Deux lettres du Père Luc François Nau à
Madame Aulneau.

MADEMOISELLE ma tres chere mere et sœur
en J. C.

J'ay reçu la grande et aimable lettre que vous m'avez fait l'honneur et le plaisir de m'écrire cette année, avec la boîte de chapelets et autres beatilles que vous avez la charité de m'envoyer. Je reçus pareillement l'an passé votre lettre et vôtre boîte: mais cela ne me fut rendu qu'après que mes lettres pour france furent ecrites et envoyées. le Pere De la Bretonnière en fut cause. il etoit descendu a Quebec pour faire les provisions de notre mission; il retira tout ce qui m'étoit venu de france pour me l'apporter luy même. afin que tout me fut rendu plus surement. mais il ne revint au Sault St. Loüis qu'après le depart des vaisseaux. il auroit dû aumoins m'envoyer par avance les lettres qui m'étoient ecrites. afin que j'y pusse faire reponse. c'est a quoi il manqua. son trop de precaution me fut nuisible, et je luy en veux un peu de mal, parce que cela vous a donné quelque inquietude. tran-
quilisez vous donc maintenant: ma tres-chere mere. le bon Dieu qui connaît mes besoins n'a pas voulu que je fusse privé du fruit de votre charité.

vous voulez que je vous dise avec franchise quels peuvent etre mes besoins afin d'y pourvoir de votre mieux. Je n'avois pas besoin de cette nouvelle

Two letters from Father Luc François Nau to
Madame Aulneau.

M ADEMOISELLE, my dearest mother and sister
in Jesus Christ,

I received the long and gracious letter which you did me the honor and pleasure to write this year, and with it the box of beads and other objects of devotion which your charity prompted you to send; but they reached their destination only after I had written and despatched my letters to France. Father De la Bretonnière was the cause of this delay. He had gone down to Quebec to purchase supplies for our mission, and from among the things sent from France he picked out all that was addressed to me, himself bringing it to me, to make sure of its safe delivery; but he came back to Sault St. Louis only after the departure of the ships. He might at least have sent me my letters in advance, to give me an opportunity of answering them. His excess of precaution was no gain for me, and I bear him a little grudge, since it must have caused you some anxiety. Do not mind now, my dear mother; God in his goodness, who knows my needs, ordained that I should not be deprived of the fruit of your charity.

You desire me to make a candid statement of my wants, so as to supply them as best you can. I did not need this new proof of your kindness of heart to be assured that I have found in you an affectionate,

preuve de vôtre bon cœur pour être persuadé que j'ay en vous une mere tendre; compatissante, bien-faisante, genereuse en un mot la meilleure de toutes les meres. je vois bien aussi que vous êtes persuadée que j'ay pour vous tous les sentiments d'estime, de reconnaissance, de respect, d'amitié et de tendresse qu'un fils dont le cœur est bien placé doit avoir pour une mere telle que vous. Je vous l'ay déjà dit bien des fois, et je pense qu'il est inutile de le repeter davantage. pour ce qui est de mes besoins personnels, je vous proteste que je ne manque de rien. J'ay abondamment tout ce qu'un homme de mon état peut souhaiter. si le bon Dieu ne m'envoyoit des croix par ailleurs, je craindrois que les commodités de la vie ne nuisissent à mon salut. Je ne vous demande donc rien pour moy. parceque je n'ay besoin de rien: mais il n'en est pas de même de mes pauvres Sauvages, qui ont besoin de tout. Je ne craindray point de vous demander pour eux: on ne peut mieux placer sa charité qu'en leur faisant du bien. Les beatilles et chapelets que vous m'avez envoyé jusqu'à present ont fait grand plaisir à mes pauvres Iroquois. toutes les fois que je leur donne un chapelet. Je leur fais promettre qu'ils le diront pour celle qui leur fait cette charité, et ils n'y manquent pas. ainsi vous voyez, ma tres chere mere, que c'est un avantage pour vous de nous envoyer des chapelets. ce que je souhaiterois par rapport à ces chapelets, c'est qu'ils fussent de six dizaines, et que l'enfilure en fut plus forte. on sçait faire icy des scapulaires: ainsi ne m'en envoyez plus tant; mais augmentez, si vous pouvez, le nombre des chapelets et petits crucifix.

sympathizing, beneficent, generous,—in a word, the best of mothers. I see also that you are convinced that I harbor for you in return all the sentiments of esteem, gratitude, respect, friendship, and affection which a son whose heart is in the right place should entertain for such a mother. I have told you this over and over again, and I think that it is not necessary to repeat this. As for my personal wants, I assure you that I am abundantly provided with everything a man in my vocation could desire. If the good God did not send me other crosses, I might well fear that the comforts of life would prove detrimental to my salvation. Consequently, I ask nothing for myself, as I am in need of nothing. But it is not so with my poor Savages, who stand in need of everything. I shall not be backward in begging for them, and charity in their behalf is never ill-advised. The beads and devotional articles that you have thus far sent have brought joy to the hearts of my poor Iroquois. Whenever I distribute them, I make the recipients promise to pray for the one who in her charity helps them, and they never fail to do so. So you see, my dear mother, what an advantage it is for you to send them beads. My only recommendation, with regard to these beads, is that they be of six decades, and that the wire chain they are strung on be stronger. They have learned here how to make scapulars, so that hereafter you need not send so many; but you might increase in proportion the number of beads and little crucifixes.

You have given me to understand that you would like to know what is being done here in Canada. I shall endeavor to satisfy you in a few words, for the messenger who is to convey my letter to Quebec is

vous me faites entendre que vous seriez bien aisé d'apprendre quelques nouvelles du Canada. Je vais vous satisfaire en peu de mots, car l'occasion qui doit porter ma lettre à Québec me presse, et c'est la dernière que j'auray de l'année. Les Sioux qui avoient massacré le cher et aimable J. P. ont été depuis ce tems là si souvent battus par les François, qu'ils ont enfin demandé la paix on la leur a accordée parcequ'on craint d'avoir bientôt la guerre avec les Anglais, qui sont nos voisins. M^r de la Verandrie a decouvert une nombre nation de Sauvages blancs à 30 lieues du fort S^t. Charles. sans la mort de notre cher martyr, ces sauvages ou il auroit penetré, seroient maintenant esclairez des lumières de l'Evangile, car ils sont fort doux et fort raisonnables. on a decouvert une mine de cuivre inepuisable sur les bords du lac Superieur à 700 lieues d'icy: mais les profits n'en seront jamais bien grands à cause des dépenses immenses qu'il faut faire pour apporter le cuivre, les mines de fer qui sont entre Québec et Montréal, auxquelles on travaille depuis quelques années, sont plus utiles, et commencent à être d'un grand revenu. nous avons envoyé ce printemps une armée contre les Chicachias, qui brulerent il y a 3 ans le Pere Sennat Jesuite le P. de la bretonniere est parti avec 300 Iroquois de notre village qui vont à cette guerre depuis ce temps là j'ay été seul dans la mission avec des travaux inconcevables. pour surcroit de peines j'ay eu la goutte une partie de l'été pendant qu'il y avoit grand nombre de malades dans le village. Je me faisais porter dans un brancard pour administrer les Sacrements, ne pouvant pas marcher. Je ne suis pas encore bien guéri. Si

hurrying me, and it is the last chance I shall have this year. The Sioux, who so ruthlessly murdered our beloved and amiable J. P. [Aulneau], have since then been so often defeated by the french that they have finally sued for peace. This has been concluded with them, as it is feared that we shall soon have war with our neighbors, the English. Monsieur de la Verandrie has discovered a numerous nation of pale-faced Savages, 30 leagues from fort St. Charles. Had it not been for the death of our dear martyr, these savages, whom he is said to have met with during his expeditions, would already have received the light of the Gospel, for they are very gentle and amenable to reason. An inexhaustible mine of copper has been discovered on the shores of lake Superior, 700 leagues from here; but the profits will never be very great, owing to the immense expense of transporting the copper. The iron mines between Quebec and Montreal, which have been worked for a few years past, are more profitable, and begin to give good returns. This last spring we sent out an army against the chicachias, who 3 years ago burned to death the Jesuit Father Sennat. Father de la bretonniere accompanied the 300 Iroquois from our village who take part in the war. Since then I have been alone in this mission, burdened with an inconceivable amount of work. Moreover, during a part of the summer I was suffering from gout, while there were a great many sick persons to visit in the village. Not being able to walk, I was carried on a stretcher when I had to administer the Sacraments. I have not altogether recovered yet. Should the same amount of work continue for any great length of time, I could not hold out.

mon travail devoit durer longtemps de la meme force. Je ne pourrois y tenir, et Je succomberois enfin. J'aurois du secours vers la Toussaint. le R. Pere Delauzon qui n'est plus Superieur general, doit venir en ce tems la prendre son ancien poste de missionnaire au sault St. Louis.

le Pere Bonin m'a ecrit en detail les traverses que nos Peres ont essuyées a Luçon. c'est le propre de la compagnie d'être persecutée. mais Je crois que cecy n'est qu'une bourasque qui se dissipera bientost, si le nouvel Evêque qui ne connoit point les Jesuites, veut bien s'appliquer a les connoitre. Je vous felicite de tout mon cœur et je felicite aussi la compagnie des lettres d'affiliation que notre R. P. General nous a envoyées — c'est une nouvelle raison pour moy d'être avec toute l'estime, l'attachement, le devouement et l'amitié possible

Mademoiselle, Ma tres-chere Mere et Sœur en Jesus-Christ.

Votre tres humble

et tres obeissant serviteur

NAU de la comp^e de Jesus

Au Sault St. Louis

ce 12^e. 8^{bre}. 1739

MA tres chere mere et sœur en J. C.

puisque vous ne voulez pas que je me serve du terme de Mademoiselle, voila qui est fait je ne l'employeray plus. aussi bien n'exprimait il pas assez les sentiments que mon cœur a pour vous, ni ceux dont je suis persuadé que vous avez pour moy. cependant, ma chere mere, il me semble entrevoir par differents termes de vos lettres que vous doutez

About the feast of All saints I shall have assistance. Reverend Father Delauzon, who is no longer Superior of the Mission, will come to resume his old position of missionary at sault St. Louis.

Father Bonin has written to me, giving me full particulars of the tribulations of our Fathers at Luçon. It is a privilege of the society to be persecuted; but I think this is only a passing squall, which will soon expend itself when the new Bishop, who is not yet acquainted with the Jesuits, begins to know us. I congratulate you with all my heart, and I rejoice also for the Society in the fact that our Reverend Father General has sent you letters of affiliation. It is an additional reason for me to remain with all the consideration, affection, devotedness, and friendship possible,

Mademoiselle, My dearest Mother and Sister in Jesus Christ,

Your very humble

and obedient servant,

NAU, of the society of Jesus.

Sault St. Louis.

October 12, 1739.

MY dearest mother and sister in Jesus Christ, I address you thus since you do not wish me to call you "Mademoiselle," so there is an end of it. I shall not make use of that term again, seeing especially that it did not express sufficiently the feelings of my heart for you, or those which I am persuaded you entertain for me. Still, my dear mother, I think I detect in various expressions of your letter a lurking doubt as to my affection and sincere attachment, and I confess it causes me much pain.

un peu de mon affection et de mon tendre attachement, et je vous avoüe que j'en suis bien peiné ne seroit ce point Les termes de respect dont je me suis servi dans Les Lettres precedentes, qui vous auroient donné Lieu de former ces doutes? mais faites reflexion, ma chere mere, que la tendresse et l'amour d'un fils envers sa mere ne doivent pas exclure de son cœur Le respect ne serait ce point parceque Je ne vous ay encore rien demandé pour moy? il me paroît que c'est une des principales causes de vos soupçons, et je conviens que ces soupcons seroient bien fondés si j'avois besoin de quelque chose pour moy. mais je vous proteste une fois pour toutes que je ne manque de rien dans ma mission. si j'avois des besoins je suis assez a portée de Quebec et de montreal ou nous avons des maisons, pour me faire donner tout ce que je voudrois. il est vray que le cher et aimable defunt, dont vous voulez bien que je tienne La place, en auroit usé autrement mais sa situation etoit bien différente de La mienne. il etoit dans un pays éloigné, ou L'on manque de tous les secours humains: au lieu que je suis au milieu des habitations françoises, ou je puis avoir toutes Les douceurs de La vie mon pere qui vit encore, Dieu mercy, et mon frere qui m'aime de tout son cœur, m'ont fait encore cette année Les memes offres que vous, et vous pensez bien, ma chere et tendre mere, que si j'avois des besoins reels, je ne refuserois pas leurs offres ne pensez donc plus que je manque de confiance, et peutetre de quelque autre chose envers vous. si vous voyez mon cœur, je suis sure que vous seriez contente des sentiments qu'il a pour La meilleure et la plus aimable des meres. Je pense

Might it not have been The terms of respect I made use of in My former Letters that gave Rise to this doubt? But remember, my dear mother, that a son's affection and love for his mother should not crowd out of his heart The respect he owes her. Might it not also be that I have never asked you for anything for myself? It would seem that this is one of the main reasons of your suspicion, and I freely acknowledge that your suspicion would be well grounded if I were in need of anything. Once for all I protest that I do not stand in need of anything in my mission. Were the case otherwise, I am sufficiently within reach of Quebec and montreal, where we have houses, to have anything I want sent to me. It is true that our dear departed one, whose place you would have me fill, would have acted differently; but he was far differently situated. He was in a region where every human succor was wanting, while I am stationed in the midst of french settlements, where I can procure all The comforts of life. My own father who is still living, thank God, and my brother, who loves me with all his heart, have this very year repeated The same offers as yourself — and you can easily understand, my dear mother, that if I were in any real straits I would not refuse their services, so think no more that I am wanting confidence toward you, or am undutiful in any other way. Could you but look into my heart, you would be satisfied with the sentiments which animate it for The best and most condescending of mothers. I think you must be satisfied at least with The Freedom and frankness with which I beg for my savages. I refuse nothing that is given for them, for their needs are not imaginary, and there is no charity better directed than that

d'ailleurs que vous devez être satisfaite de La Liberté. et de la franchise avec laquelle je vous demande pour mes sauvages. pour ceux La je ne refuse rien: parceque leurs besoins sont réels, et qu'il n'y a point de charité mieux employée, que celle qui contribue a entretenir de nouveaux chretiens dans La pieté et La devotion, j'ay reçu avec bien de La reconnoissance ce que vous avez daigné Leur envoyer cette année, et lorsque je leur ay distribué Les chapelets et autres beatilles, ils m'ont tous promis de prier Dieu pour vous. vous devez faire cas de ces prières, ma chere mere, car j'ose vous assurer qu'elles sont agreables à Dieu. il y a bien de L'innocence dans la plus part de nos Sauvages et Sauvagesses, et j'en connois un grand nombre qui servent Dieu aussi fidelement qu'on Le fait dans Les communautéz religieuses Les mieux réglées. Continuez donc, je vous en conjure, une charité aussi utile. etant aggregié comme vous etes a une compagnie qui fait specialement profession de la vie apostolique, vous aurez part par vos charités aux travaux et aux mérites de L'apostolat ce que vous avez envoyé pour notre Eglise est tres propre et tres joli, et je vous en remercie de tout mon cœur. cependant les pales sont beaucoup trop petites pour notre calice. je suis tres sensible aux honnetetez de La sœur Aulneau. Je vous prie de L'assurer de mes civilitez et de ma reconnoissance. elle qui est dans une communauté ou L'on travaille si bien pourra[i]t nous faire quelque chose de Joli pour notre Eglise, et je prens La Liberté de Luy demander un voile la calice pour couvrir Le S^t Sacrement le Jeudi saint: nous n'avons icy rien d'assez propre pour cette auguste ceremonie

which helps to keep piety and devotion alive in the hearts of these new christians. It was with heartfelt gratitude that I received what you were kind enough to send Them this year; and when I distributed The beads and other articles of devotion, they all promised to pray God for you. You should set great value, my dear mother, on these prayers, for I dare assure you that they are agreeable to God. The greater part of our Savage men and women are remarkable for Their innocence, and I know of many who serve God as faithfully as He is served in The best regulated religious communities. Continue, then, I beseech you, so useful a charity. Being affiliated to a society that makes special profession of the apostolic life, you have a share, by your charities, in the works and merits of Their apostolate. What you sent out for our Church is very appropriate and pretty, and I thank you with all my heart. However, the pallæ are much too small for our chalice. I am deeply sensible of the kind civilities of sister Aulneau, and I beg you to present Her my compliments, and convey to her the expression of my gratitude. She who belongs to a community where they turn out such admirable work could make something Pretty for our Church; so I take The Liberty of asking Her for a veil for The Blessed Sacrament on holy Thursday; we have nothing sufficiently presentable for that august ceremony. Will that please you, my dear mother? Could any son treat more confidingly with a mother whom he loves and by whom he is loved? But you ask me moreover to speak to you of my mission and of my health, and I shall do so.

I counted much on Father Delauzon, an accom-

serez-vous contente a present, ma chere mere? et un fils peut il parler avec plus de confiance a une mere qu'il aime et dont il est aimé? vous souhaitez cependant. encore de moy que je vous parle de ma mission et de ma santé, et je vais vous satisfaire.

Je comptois que Le Pere Delauzon excellent missionnaire me soulageroit beaucoup: mais il a presque toujours été malade depuis La Toussaint qu'il est de retour a La mission, et Je suis en quelque façon tout seul dans le village. notre mission qui n'étoit pas autrefois aussi grande qu'elle L'est aujourd'huy, donnoit assez d'exercice a cinq missionnaires qui se portoient bien. Jugez du travail que nous devons avoir Le P. Delauzon et moy avec une faible santé. il faut pourtant encore que j'aye soin d'une paroisse de quatre cents françois plus difficiles a conduire que Les Sauvages, et que je coure souvent a deux ou trois Lieües par des chemins et des tems epouvantables. L'excès du travail [m'a] considerablement affaibli. La goutte se fait sentir presque tous Les Jours. J'en ay eu une attaque terrible cet été, et pour lors il n'y a point eu de messe dans Le village, Le P. Delauzon de son côté étant malade au Lit. Je voudrois bien que Le P. Charles Aulneau voulut venir en canada. Je ferais ensorte qu'il restat avec moy, ou il feroit plus de bien que parmi les nations nouvellement decouvertes, qui ne nous sont point du tout affectionnées.

Le vaisseau du Roy qui est venu cette année en canada a perdu une grande partie de son monde par une maladie contagieuse un Pere Jesuite et un pretre de S^t Sulpice en ont été enlevez: mais La perte la plus considerable que nous ayons faite, c'est celle de

plished missionary, to relieve me considerably, but he has been sick since All saints, the time of his return to The mission, and so I am practically all alone in the village. Our mission, which was not as large formerly as it is to-day, kept five able-bodied missionaries busy. Judge then of the amount of work we two invalids, Father Delauzon and myself, have to perform. And yet I have, over and above, to attend to a french parish of four hundred souls, more difficult to manage than The Savages; and often to go on calls two or three Leagues away, over horrible roads, in all kinds of weather. The strain has weakened me considerably, and the gout never relents, even for a Day. I had a terrible attack of it this last summer, and for the time being there was no mass celebrated in The village, for Father Delauzon was also sick. I would be so glad if Father Charles Aulneau would come out to canada. I could manage to have him remain with me, where he could be of more service than among the newly-discovered tribes, who are not at all friendly to us.

The King's vessel which came over to canada this year lost a great number of her crew and passengers through some contagious disease. A Jesuit Father and a Sulpitian were taken off; but The most serious loss was that of our Bishop, who fell a victim to the disease in The short space of two days.³ The Letters and ship's cargo were scattered and pillaged. Providentially your letters and box reached me by a merchantman.

The war on the chicachias ended ignominiously for the french, who with The finest army ever seen in this country, and well provided with mortars and cannon, did not dare attack a rabble of savages; The

notre Eveque que la contagion a emporté dans L'espace de deux jours. Les Lettres et Les effets qui estoient sur Le vaisseau ont été dispersez et pilliez. heureusement vos lettres et votre boîte me sont venues par un vaisseau marchand.

La guerre des chicachias s'est faite a La honte des françois, qui avec La plus belle armée qu'on ait jamais vû dans ce pays cy et une grande quantité de bombe et de canons, n'ont osé attaquer de misérables sauvages. il n'y a eu que Les canadiens et Les Iroquois de notre mission qui sont allez au combat. ils ont tué du monde et fait des prisonniers a L'en-nemi: mais ils n'estoient pas en assez grand nombre pour Le defaire entierement. Le P. Delabretonnière qui avoit suivi nos sauvages a cette expedition, s'en est retourné en france par Le mississipi. Je crois qu'il ne reviendra plus en canada. adieu Ma chere et bonne mere, n'oubliez jamais devant Le Seigneur un fils qui est et qui sera toute sa vie avec Le plus tendre attachement.

Ma Tres chere Mere

Votre Tres humble et

tres obéissant serviteur.

NAU de La comp^e de Jesus

au Sault St. Lotiis ce

2^e. 8^{bre}. 1740

canadians alone and The Iroquois of our mission engaged The enemy, slew a number and took some prisoners, but were not in sufficient force to rout Him completely. Father Delabretonnière, who followed our savages on the expedition, went back to france by way of The mississipi. I think he will not return to canada. Farewell, My dear and kind mother, never forget before Our Lord a son who is and who will ever remain through life your Most affectionate and dutiful son.

My Dearest Mother,

Your Most humble and
obedient servant.

NAU, of The society of Jesus.

Sault St. Louis,
October 2, 1740.

Epistola Patris Armand de la Richardie ad R. P.
Franciscum Retz, Præpositum Gene-
ralem Societatis Jesu, Romæ.

NE unum quidem adveniens reperi barbarorum, christianam fidem profitentem, quamvis ex senioribus aliqui olim morbo laborantes à primis missionariis fuissent sacro fonte expiati. Quadraginta propè abhinc annis gentem corde incircuncisam, pulverem pedum excutientes, desererant. Unus inter primores gentis, Hooisens nomine, post multas temporis moras christianam fidem professus cognationi universæ ita fuit exemplo ut ex ipsius totâ parentelâ ne unus quidem spiritui S^{to}. restiterit. Brevissimo temporis intervallo, illo è vivis sublato, vix levissima spes remanebat barbarorum vulgus ad christi dulcissimam servitutem deducendi: quippe qui immemor altitudinis scientiæ Dei profectionem prope paraverim, existimans mortuo viro principe, rei X^{næ} indefesso tutore, mortuam quoque spem gloriæ Dei promovendæ. Dum sic incertus ac tædiò confectus vagaret animus, apparuit benignitas Salvatoris, in eo quod barbari utriusque sexûs et ætatis, me inspirante et re pluries frustrâ tentatâ ad doctrinæ X^{næ} expositionem et ad publicas in compitis habitas conciones festivi properarent. Gratiâ Dei promo-

Letter of Father Armand de la Richardie to
Reverend Father Franciscus Retz, General
of the Society of Jesus, at Rome.

WHEN I arrived here I found not a single savage professing the christian faith, although some of the older ones, while suffering from sickness, had formerly been washed in the sacred waters by the first missionaries. About forty years ago, shaking the dust from their feet, they had abandoned that nation, which was uncircumcised in heart. One of the chiefs of the nation, Hooisens by name, after delaying a long time, professed the christian faith, and set such an example to all his relatives that not even a single one of his kindred resisted the Holy ghost. A short time afterward, he was taken from among the living; and only the slightest hope remained of bringing this throng of savages to the most sweet service of christ. Wherefore, not realizing the depth of God's wisdom, I had nearly prepared for my departure,—thinking that when once this chief, who had been the untiring protector of the Christian interests, was dead, dead also was the hope of promoting God's glory. While my mind wavered thus, uncertain and spent with weariness, the goodness of our Savior appeared in this, that the savages of both sexes and of all ages, after several fruitless suggestions and attempts, flocked joyfully to the exposition of the Christian doctrine, and to the public discourses delivered in the thoroughfares. Furthered by His grace, God's

vente, ita fervebat opus divinum ut triennio vix emenso post mortem laudati viri principis ne unus quidem obduratus in totâ gente remaneret.

Quod ad præsens tempus spectat, RR. P., omnia ut spero in tuto sunt posita. Barbara gens corde non ficto fidem videtur profiteri. Multitudinem christianorum vix continet sacra domus, licet septuaginta cubitorum longitudine. Ter in die conveniunt oraturi et audituri, quater verò diebus festis in quibus præcipuè vix cibi capiendi superest temporis morula, quod præstat flagrans ardor ad sacrum tribunal accedendi. Quotidianus labor insumitur in visitandis ægrotis, controversiis componendis, delinquentibus corrigendis, concionibus habendis, pueris instituendis et rebus sacris administrandis. Mei misertus prope sexagenarii, R. P. S^t Pé præpositus missionis, socium providit qui in istâ Dⁿⁱ vineâ elaborandâ totus incumbat. Nunc senex nulliusque penè valetudinis, maximè doleo quod me imparem experiar in ediscendis linguis barbarorum commorantium in circuitu, nondùm sacro fonte expiatorum.

ARMANDUS DE LA RICHARDIE S.J. m.

[Endorsed: "Lettre du P. Armand de la Richardie. Mission de l'Assomption des Hurons. 21 juin 1741. au T. R. P. Gen."]

[Endorsed: "Après 2 ans chez les Hurons (à Quebec?) le P. Duparc l'envoie chez les Hurons dont il connaissait le triste état sous le rapport religieux. Travaux inutiles pendant plusieurs années."]

work made such progress that barely three years had elapsed from the death of that praiseworthy chief when not even one person in the whole nation remained obdurate.

Regarding the present, Most Reverend Father, all is, I hope, placed in safety. That savage nation seems to profess the faith with unfeigned heart. The sacred house hardly contains the multitude of christians, although it is seventy brasses long. Thrice a day they assemble to pray and listen, and even four times on feast-days, when barely a brief moment is left to take food; this is due to their burning ardor in approaching the sacred tribunal. The day's labor consists in visiting the sick, in settling disputes, in correcting those who are delinquent, in giving sermons, in instructing the children, and in administering the sacraments. Reverend Father St. Pé, the superior of the mission, taking pity on me, who am nearly sixty, has provided me with a companion who may devote himself entirely to the work in this vineyard of the Lord. Being now old and having but little health, I greatly lament to find myself unfit to learn the tongues of the savages who live in my neighborhood, and who have not yet been cleansed in the sacred font.

ARMAND DE LA RICHARDIE, S. J., missionary.

[Endorsed: "Letter of Father Armand de la Richardie from the Mission of l'Assomption among the Hurons, june 21, 1741, to the Very Reverend Father General."]

[Endorsed: "After having been 2 years among the Hurons (at Quebec?), Father Duparc sent him among the Hurons, of whose sad condition regarding religion he was aware.⁴ Fruitless labors, during many years."]

Deux lettres à Madame Aulneau.

Au SAULT ST. LOUIS ce 3^e 8^{bre}. 1741.

MADEMOISELLE Ma Tres chere Mere et sœur
en J. C.

si j'ay eté ravi de recevoir La Lettre que vous m'avez fait L'honneur de m'ecrire cette année, j'ay été aussi sensiblement affligé d'apprendre que vous avez été si long tems malade. Le bon Dieu vous avoit jusqu'a Lors envoyé des croix bien pesantes et bien difficiles a porter, et malgré Le Saint usage que vous en aviez fait, il ne vous trouvoit pas encore assez purifiée, ni digne de Luy. il vous a frappé dans votre propre personne, comme un autre Job, que son saint nom soit beni. Je suis tres persuadé que La maniere dont vous avez supporté cette affliction personnelle, vous aura attiré bien de nouvelles grâces, augmenté vos merites devant Le Seigneur, et enrichi considerablement La couronne qu'il vous prepare dans le ciel. a considerer Les choses naturellement, je ne puis que m'affliger du derangement de votre santé: mais a les prendre du côté de la religion, Je ne puis que benir Le bon Dieu des nouvelles epreuves ou il vous met, a cause des avantages solides que vous en retirez pour votre perfection ne vous faites pas une peine, Ma tres chere Mere, de n'avoir pu me rien envoyer cette année. ce qui est différé ne sera pas perdu, Les pauvres sauvages en patiront pendant un an

Two letters to Madame Aulneau.

SAULT ST. LOUIS, October 3, 1741.

M ADEMOISELLE, My Dearest Mother and sister in Jesus Christ,

I was delighted with The Letter you did me The honor to write this year; but I was also much pained to learn that you had been suffering from so long a sickness. Our good God had until Then been sending you crosses burdensome and very difficult to carry, and although you made A Pious use of them all he did not find you sufficiently chastened or worthy of Him. He now smites you in your own person like another Job; blessed be his holy name! I am firmly convinced that The way you bore this personal affliction will have drawn down upon you new graces, increased your merits in Our Lord's sight, and greatly enriched The crown he has prepared for you in heaven. From an earthly point of view I can but grieve at the impairing of your health; but looking upon it in a supernatural light, I bless Our good God for the new trials in the midst of which he places you, and this, on account of the profit you draw from them for your perfection. My dear Mother, do not take it to heart if you have not been able to send me anything this year. What is postponed is not lost. The poor savages may be inconvenienced a little for a year, but you will still have all the merit of Your good intentions. When I ask you for charity for my Iroquois, it is always

mais vous aurez toujours a cet egard le mérite de La bonne volonté. quand je vous prie de faire La charité a mes Iroquois, c'est toujours a condition que vous pourrez le faire commodement et sans vous gener, car si je croyois que cela vous incommodat Le moins du monde je serois Le premier a vous prier de ne Leur rien envoyer.

un bon fils ne doit rien cacher de ce qui Le regarde a une bonne mere qu'il aime et dont il est aimé. Je vous diray donc que cette année L'hyver ayant été plus Long et plus rude qu'il n'avoit été de memoire d'homme en canada, j'ay aussi été plus incommode de La goute, que je ne L'avois été les autres années. Je suis actuellement arrêté dans ma chambre, sans pouvoir mettre un pied devant L'autre. Jugez de mon embarras, etant seul dans La mission. car Le Pere Delauzon est a Quebec, et Le troisieme missionnaire qui n'est icy que depuis quatre jours et qui n'entend pas un mot de la langue, ne peut rien faire avec Les Sauvages. quelque douloureuse que soit la goute, Je commence a m'y accoutumer: mais j'ay eu tout L'hyver une autre espece de maladie, qui sans être douloureuse, m'inquiette beaucoup plus que la goute. ce sont des vertiges qui m'ont souvent fait faire des saults perilleux, et qui pourroient bien a La fin me faire casser La tête on m'a fait bien des remedes, qui m'ont un peu soulagé, mais non pas entierement gueri. je suis saisi de tems en tems de certaines frayeurs subites, dont je ne suis pas le maître, et qui m'empeschent de rester seul dans un endroit. priez Dieu, Ma tres chere mere, qu'il me delivre de cette incommodité, ou que du moins elle ne me rende pas inutile a mes sauvages.

with the understanding that it can easily be done and without inconveniencing yourself; for if I thought that it would put you out in The least degree, I should be The first to beseech you not to send Them anything.

A dutiful son ought to keep nothing that concerns Himself from a fond mother whom he holds dear and by whom he is loved. I shall tell you therefore that as This winter has been the Longest and the most rigorous in canada in the memory of man, I have naturally been more troubled by The gout than in preceding years. I am still confined to my room,—in fact, I am not able to move a foot. Just imagine my perplexity being practically alone in The mission, for Father Delauzon is at Quebec, and The third missionary,⁵ who has been here only four days, not understanding a word of Iroquois, can do nothing for The Savages. Painful as my infirmity is, I am beginning to get used to it, but throughout The winter I have been troubled by another kind of sickness, which, although not painful, gives me greater cause for apprehension than the gout. I suffer from vertigo; it has caused me to make more than one perilous leap, and may end by my breaking my neck. They have tried many remedies on me, which have done me some good but have not effected a perfect cure. At times I am seized with a sudden uncontrollable fear, which prevents my being left alone anywhere. Pray God, My dearest mother, that he may deliver me from this evil, or at least that I become not quite useless to my savages.

The chicachias continue to burn all the french who fall into their hands. The English, who are settled among them, incite them to this barbarous practice, and often take part in tormenting The french more

Les chicachias continuent a brûler tous les françois qu'ils peuvent attraper. ce sont Les Anglois etablis parmi eux qui leur inspirent cette barbarie et qui souvent se joignent a eux pour tourmenter plus cruellement Les françois. nos sauvages sont continuellement en guerre avec les chicachias, et ils nous amènent de temps en tems bon nombre d'esclaves mais au lieu d'user de represailles et de les brûler, on les adopte dans le village, on les instruit de nos mysteres et on Les met dans La voye au ciel par le Saint baptême. c'est par là que nôtre mission s'augmente considerablement tous les ans, aussi bien que par Les familles etrangeres qui viennent volontairement s'etablir parmi nous. Les instructions continuelles, Le soin des malades, Les querelles des sauvages et toutes les autres affaires du village qui doivent nécessairement passer par Les mains des missionnaires, nous donnent souvent tant d'occupation qu'il nous faut prendre Le temps de La nuit pour dire notre office et faire nos autres prières. Le Jesuite flamand que le Pere saint Pé a eu la bonté d'envoyer a notre secours, ne pourra nous soulager que dans un an d'icy qu'il sçaura un peu La Langue pour soutenir tant de travaux, il faudroit une santé plus robuste que la mienne. demandez a nôtre Seigneur qu'il me donne les forces nécessaires et soyez persuadée de L'estime, de L'affection, et du respect filial avec Lequel j'ay l'honneur d'etre

Ma tres chere Mere

Votre tres humble et tres

obeiss^t. serviteur et fils.

F NAU de la Comp^e. de Jesus.

cruelly. Our savages are always at war with the chicachias, and from time to time they bring in a large number of slaves; but instead of retaliating by burning them at the stake, they adopt them in the village, instruct them in our mysteries, and by Holy baptism place Them in The way of reaching heaven. By this means our mission increases greatly every year, as well as by outside families coming from a distance who willingly settle down among us. The continual instructions, The care of the sick, settling The quarrels of the savages, and all the other affairs of the village, which must needs be seen to by the missionaries, keep us so busy that it is sometimes far into The night before our breviary is said or our other prayers attended to. The flemish Jesuit, whom Father saint Pé had the kindness to send us, will be able only after a year to be of some service. By that time he will have acquired some knowledge of The Language. To accomplish all the work to be done would require a more robust constitution than mine. Ask our Lord to give me the strength I need, and be assured of The esteem, affection, and filial respect with Which I have the honor to remain,

My dearest Mother,

Your most humble and most
obedient servant and son,

F. NAU, of the Society of Jesus.

LORETTE, april 23, 1742.

I HAVE read over and over again, my very dear sister in Jesus christ, the kind and edifying letter that you did me the honor to write. No one could be more sensible of all the marks of friendship you

À LORETTE le 23 avril 1742.

J'AY lu et relu avec une satisfaction infinie la lettre obligeant et edifiante que vous m'avez fait l'honneur de m'ecrire, ma t. ch. sœur en Jesus christ. on ne peut etre plus sensible que je le suis, a toutes les marques d'affection que vous me donnez; soyez persuadée de mon parfait retour, et que je n'oublierai jamais toutes les gracieusetes que vous m'avez faites. continuez, s'il vous plait a prier pour moi, et pour mes pauvres sauvages. j'ay eu cette année une grande désolation de les voir souffrir la faim, sans pouvoir les soulager; non faute d'argent precisement mais par la disette des blés qui n'ont pas repondu aux belles apparences de l'été passé. ce qui m'afflige encore a present c'est que nous sommes menacés dans ces pays d'une disette encore plus grande, que celle de l'an passé, quand les Bleds ont été prêts de leur maturité, il s'est mis des vers dans presque tous les epis, qui rongent une bonne partie des grains, ou plutot qui mangent toute la fleur. et ne laissent que l'ecorce. à la verité mes sauvages recueilleront un peu plus de blé d'inde; qu'ils ne firent l'an passé, mais leurs terres sont si ingrates, que la Recolte ne va jamais tout sur plus, qu'à les faire subsister la moitié de l'année; ce n'est que demi-mal, quand il y a du blé françois, pourvu que j'en achete en gros, que je leur prete en détail, a payer quand ils pourront. ce qu'ils font assez exactement quand ils ont gagné quelque chose. mais quand je ne puis leur procurer ce secours, ils sont obligés de se disperser de côté et d'autre pour chercher leur vie, ce qui ne préjudice pas peu au spirituel. car vs savez qu'on se sanctifie rarement en voyageant

bestow than I am, and be assured that I am really grateful, and that I shall never forget all the kindness you have lavished on me. Please continue to pray for me and my poor savages. This year I have been in utter desolation at seeing them suffer from hunger, without being able to come to their relief,—not precisely for want of money, but on account of the scarcity of wheat which failed to realize the bright anticipations of the early summer. And what now afflicts me still more is, that we are threatened throughout the land with a famine more dreadful than that of last year. Before the Grain began to ripen, worms attacked nearly every ear, and devoured most of it, or rather they ate away the kernel and left only the shell. My savages, nevertheless, will gather a little more indian corn than last year, but their lands are so poor that the Harvest supplies their wants for only half the year, at most. The evil is diminished by half when there is french wheat, and I am able to buy it at wholesale and deal it out to them in small quantities, allowing them to pay me when they can, which they do quite faithfully when they are able to earn a little. But when I am not able to help them in this way, they are obliged to scatter right and left to find food, which is prejudicial in no slight degree to their spiritual interests. For, as you know, sanctity is rarely acquired by traveling about. I must needs give my consent to it rather than see them perish with hunger.

I deeply sympathize with our Fathers at Luçon; when you chance to meet them, remember me kindly to them, and to Reverend Father Lafite more particularly. I was all the more surprised at what you told me about him, because when I was in france, Monseigneur

beaucoup. cependant je suis obligé dy consentir de peur qu'ils ne perissent de faim.

je plains infiniment nos P.P. de Luçon, quand vous les verrez, assurez les tous de mon respectueux souvenir, et en particulier le R. P. Lafite. Je suis d'autant plus surpris de ce que vous me marquez a son sujet, qu'il paroissoit, quand j'étois en france, que Monseigneur avoit pour lui des sentiments tres favorables. nous sommes icy sur le qui vive, nous avons un nouvel Eveque qui paroît bon zélé, mais on nous assure, quil est fortement prevenu contre tous les R^{lgr} il vint lan passé presque en débarquant dans ma mission, il parut assez content de ma Reception et toutes les fois que je lay vu depuis, il m'a fait bien des gracieusetez.

je ne souhaite pas non plus que vous, que votre Sulpiciere vienne dans ces pays-cy. parce-qu'il ny fait pas bon pour ceux qui ont la moindre atteinte du mal de Poitrine. il y a encore dautres raisons que je ne puis pas vous dire, mais en general je puis vous assurer, que vous auriez bientôt le déplaisir d'apprendre, qu'il y seroit mécontent. vous ne me parlez point du jesuite, ou est-il, que fait-il? oh pour celuila, si le Bon Dieu lui inspiroit de venir nous joindre, cela me feroit grand plaisir, mais amoins, que le bon Dieu s'en mêle, je ne le souhaite pas non, Mais avant de finir, permettez moi de vous demander une chose, qui est de m'amasser chez vous et ailleurs ou vous pourrez en trouver de la graine de porreaux. le plus que vous pourrez men envoyer pour moi et pour nos P.P. du Collége, parceque ces sortes de graines ne meûrissent presque jamais dans ce pays cy. Je me recommande instamment a vos SS.

entertained a very high opinion of him. We are here on the *qui vive*. We have a new Bishop, who seems to be kind and zealous; but they say that he is strongly prejudiced against Religious in general. He came to my mission last year, almost immediately after landing in the country, and seemed well pleased with the Reception I gave him; and every time I have had occasion to meet him since, he has showed me much kindness.⁶

I am not anxious to see your son, the Sulpitian, come over to this country, because the climate is not at all favorable for those who suffer in the least from weakness of the Lungs. There are other reasons, which I cannot state; but, in general, I can assure you of what you would soon have the disappointment of hearing, that he would be dissatisfied. You say nothing in your letter about your other son, the jesuit: where is he and what is he doing? For him, if, following the inspiration from God, he should come to join us here, I should be delighted to see him; but unless it be God's own doing, I should not wish to see even him among us. Before concluding, let me make one request: gather and send out to me and to our Fathers at the College as much porret-seed as you can from your own garden, or from anywhere else you may find it, for in Canada this seed very seldom ripens.⁷ I recommend myself very earnestly to your Holy prayers, assuring you in turn that you will not be forgotten in mine.

I am, with the sincerest friendship and respect, in
Our Lord,

Your very humble and
very obedient Servant,

DEGONNOR, Jesuit Missionary at Lorette.

prières, vous assurant, que vous ne serez pas oubliée dans les miennes.

Je suis avec le plus respectueux attachement en
N. Sgr

V. t. h. et

t-o S^r

DEGONNOR J. M. de L

[Endorsed: " A Mademoiselle Mademoiselle Aulneau au Montiers sur le Lay prez de Luçon, en bas Poitou. recommande au R Pere procureur du College a La Rochelle."]

[Endorsed: "To Mademoiselle, Mademoiselle Aulneau, at Montiers, on the Lay, near Luçon, in lower Poitou. Recommended to the Reverend Father procurator of the College at La Rochelle."]

CCXVI—CCXXII

DOCUMENTS OF 1740-50

- CCXVI.—Lettre du P. Joseph Aubery, au nom des Abnakis du Canada, au Doyen du Chapitre de Chartres. [Late in 1749]
- CCXVII.—Catalogus Perfonarum & Officiorum Provinciæ Franciæ Societatis Iesu, exeunte anno 1749. Missiones Americæ Septentrionalis in Nova Francia
- CCXVIII.—Mémoire par le P. Claude Godefroi Coquart, sur les Postes du Domaine du Roi. N. p., 5 avril, 1750
- CCXIX.—Mission de Tadoussac, 1740-50. Journaux des PP. J. B. Maurice et C. G. Coquart
- CCXX.—Lettre du Père Vivier, Missionnaire aux Illinois, au Père * * *. Aux Illinois, 8 Juin, 1750
- CCXXI.—Relation du voyage de la Belle rivière fait en 1749, sous les ordres de M. de Celoron, par le P. Bonnecamps. A Québec, 17 Oct., 1750
- CCXXII.—Lettre du Père Vivier, de la Compagnie de Jésus, à un Père de la même Compagnie. Aux Illinois, le 17 Novembre, 1750

SOURCES: Doc. CCXVI. we copy from Merlet's *Histoire des relations des Hurons et des Abnaquis du Canada avec Notre-Dame de Chartres* (Chartres, 1858). Doc. CCXVII. we obtain from an apograph in the archives of St. Mary's College, Montreal. Doc. CCXVIII. follows the original MS. at Ottawa. Doc. CCXIX. is copied from *Rapport sur les missions du Diocèse de Québec*, March, 1864, pp. 46-52. Docs. CCXX. and CCXXII. we reprint from *Lettres édifiantes*, t. vii., pp. 60-64, 65-82. In publishing Doc. CCXXI. we follow apographs in the Massachusetts Historical Society's library and in the archives of St. Mary's College, Montreal.

Lettre du P. Joseph Aubery, au nom des Abnakis du Canada, au Doyen du Chapitre de Chartres.

MONSIEUR:

Il y a une soixantaine d'années environ que votre illustre compagnie voulut bien contracter une union d'adoption par laquelle elle regardoit la nation *Abnakise* du Canada comme ses frères, quoique les Chefs de cette nation, n'osant pas s'élever si haut, se contentassent et se trouvaient infiniment honorez et avantagez d'estre de cette illustre Compagnie les enfans. Elle leur envoya dès lors une chemise d'argent en reliquaire. Pour répondre à cet honneur et ce bonheur, cette nation, quelques années après, n'ayant rien de plus précieux que ce qu'on appelle la pourcelaine, qui est icy leur argent et leur or, on en composa un collier de onze rangs environ et de six pieds aussi environ de longueur, orné autant qu'ils le peuvent de porc-épic; on l'enferma dans une boëste d'écorce travaillée aussi délicatement qu'on le peut faire en cette matière, et avant de l'envoyer à votre illustre compagnie, feu le R. P. Vincent Bigot, supérieur alors de la mission, l'exposa dans l'église pendant huit ou neuf jours pour que, par les prières que firent les Sauvages, la Sainte-Vierge eust pour agréable l'union que l'on prétendoit renouveler et affermir pour toujours avec le chapitre de Chartres. Le présent fut envoyé, et

Letter from Father Joseph Aubery, in the name
of the Abnakis of Canada, to the Dean
of the Chapter of Chartres.

M ONSIEUR,

It is some sixty years since your illustrious company consented to contract a union of adoption by which it regarded the *Abnakis* nation of Canada as its brethren,—although the Chiefs of this nation, not daring to exalt themselves so high, contented themselves and were infinitely honored and benefited in being the children of that illustrious Company. You sent them at that time a silver chemise as a relic. To respond to that honor and kindness, this nation, some years afterward, having nothing more precious than that which is called “porcelain,” which is their silver and gold here, formed a collar thereof; it contained about eleven rows of beads, and was also about six feet long, and ornamented to the best of their ability with porcupine-quills. It was enclosed in a box of bark worked as delicately as this material can be worked; and, before sending it to your illustrious company, the late Reverend Father Vincent Bigot, then superior of the mission, exposed it in the church for eight or nine days,—in order that, through the prayers which the Savages offered, the Blessed Virgin might be pleased with the union which they designed to renew, and to establish forever, with the chapter of Chartres. The present was sent, and you had the

vous eustes la bonté d'y répondre magnifiquement par une image de la Saint-Vierge d'argent, toute semblable à celle que vous conservez dans votre église souterraine. Il y a maintenant 49 ans, et il y en aura 50 au printemps, selon que le marque la lettre de feu M. d'Ormeville, alors chanoine à Chartres, député par le chapitre pour escrire au dit feu le R. P. Vincent Bigot. J'étois avec luy en la mission et ce fut cette année que je dis ma première messe, laquelle j'ay de nouveau célébrée hier pour la deuxième fois, après 50 années de prestrise et de mission.

C'est cette union que nos Chefs, au nom de toute la mission, veulent à présent renouveler. Il est vray que vos présens exposez dans l'église leur en rappellent continuellement la mémoire, mais ils veulent la rafraîschir et comme si elle estoit faite de nouveau. Ils demandent que je vous le témoigne; s'ils avoient quelque chose de précieux ils l'enverroient comme leur lettre; de la porcelaine vous en avez desja un et il ne seroit d'aucune utilité. Ils vous prient donc que vous ayiez la bonté de regarder cette lettre comme une marque très-sincère et authentique des sentimens de leurs cœurs, pour que vous, Monsieur et tous les Messieurs de vostre Compagnie, les veuillent bien continuer de regarder et d'aider comme leurs enfans spirituels; et, en effet, j'attribue à vos prières en partie que toute cette nation de la mission où je suis, aye fait un progrès considérable dans l'esprit du christianisme, que ce soit la plus fidelle et la plus attachée et au service de Dieu et à celui du Roy.

Je vous prie donc, monsieur, comme à la teste du

de s'en faire trop concurrencer et les Prévôtés. Du reste
un craignait point que vos Solitaires ne fussent mis à la
charnière quand nous aurons déjeuné le complice de 1743. vous
serez fait, et plus encore par vous de 1746. j'ai
l'honneur d'être avec vous dans la même
Sœur Supérieure

Madame

Paris le 18 de Mars.

1747.

Votre très humble et très
dévot serviteur

P. Fr. de Charlevoix.

permettez moi de vous dire, d'interceder en M. de la Supérieure de
mon pays de la part

avec vous et de la part de la

FACSIMILE OF HANDWRITING OF PIERRE FRANÇOIS XAVIER DE CHARLEVOIX, S.J.

[Selected from MS. in archives of St. Mary's College, Montreal.]

goodness to respond thereto magnificently by an image of the Blessed Virgin in silver, exactly like the one which you preserve in your subterranean church. It is now 49 years since then, and in the spring will be 50, according to the date of the letter of Monsieur d'Ormeville, then canon at Chartres, appointed by the chapter to write to the said Reverend Father Vincent Bigot. I was with him in the mission, and that was the year when I said my first mass,—which I newly celebrated yesterday for the second time, after 50 years of priesthood and of mission work.⁸

It is this union that our Chiefs, in the name of the whole mission, wish now to renew. It is true that your presents, exposed in the church, recall to them the memory of it continually; but they wish to freshen it, and consider it as if it were made anew. They ask me to inform you of this; if they had anything precious, they would send it as their letter; as to porcelain, you already have one, and it would be of no use. They beg you, therefore, to have the goodness to regard this letter as a very sincere and authentic mark of the sentiments of their hearts, that you, Monsieur, and all the Gentlemen of your Company may consent to continue to regard them and to aid them as your spiritual children; and, in fact, I attribute it partly to your prayers that all this nation of the mission where I am has made considerable progress in the spirit of christianity. May it be the most faithful and the most attached to the service of God and to that of the King.

I pray you, therefore, monsieur, as being at the head of the chapter of your illustrious Company, to receive this communication, to present it to your

chapitre de vostre illustre Compagnie, de recevoir cette parole, de la présenter à vos Messieurs, et d'écouter favorablement la prière de cette nation de S. François des Abnakis et de leur missionnaire, qui a l'honneur d'estre, quoique inconnu, avec un profond respect en union de vos SS. SS. et de ceux de vos Messieurs,

Monsieur

Votre très-humble et
très-obéissant serviteur,

JOS. AUBERV, de la compagnie de Jésus.
missionnaire des Abnakis à
S. François.

Les chefs:

Michel Terrouërmant.

Jérôme Atecouando.

Nicolas Ouaouënouroué.

Pierre Thomas Pepiouërtnet.

Le chantre:

Joseph Louis Magxiouiganbaouit.

Gentlemen, and to listen favorably to the prayer of this nation at St. François des Abnakis, and that of their missionary,— who, although unknown, has the honor to remain, with profound respect, in union with your Holy Sacrifices and those of your Gentlemen,

Monsieur,

Your very humble and
very obedient servant,

JOSEPH AUBERY, of the society of Jesus.

Missionary to the Abnakis at
St. François.

The chiefs:

Michel Terrouërmant.

Jérôme Atecouando.

Nicolas Ouauënnouroué.

Pierre Thomas Pepiouërtnet.

The chanter:

Joseph Louis Magwiouiganbaouit.⁹

Catalogus Personarum & Officiorum Provinciæ
 Franciæ Societatis Iesu, exeunte anno
 1749. Missiones Americæ Septen-
 trionalis in Nova Francia.

COLLEGIUM QUEBECENSE.

R. P. GABR. Marcol, Rector coll. & sup. gen.
 Miss. ab Octob. 1748. Camp.

P. Claud. Jos. Maria Canot, min. prof.
 theol. schol. præf. fod. schol. conf. in temp. Lugd.

P. Ant. Gourdan. Lugd.

P. Maria[n] Lud. 1e Franc.

P. Mich. Guignas. præf. eccl. schol. fod. civ. &
 stud. sup. conf. in temp. Aquit.

P. Nicol. de Gonnor, proc. conf. in temp. Aquit.

P. Petr. de la Chasse, præf. spir.

P. Petr. Joan. de Bonnécamp, prof. Hydrog.

P. [Simeon] Bançais, novit. 1. an. admif. 29 Aug.
 1749.

PROFESSORES NON SACERDOTES.

M. Joan. Bapt. de Neuville.

M. Renatus Macé.

Petr. Regis Billiard, theol. 1. an.

COADJUTORES TEMPORALES.

Alexand. Macquet, fart.

Catalogue of the Persons and Offices in the
Society of Jesus, for the Province of France,
at the end of the year 1749: Missions
of North America in New France.

COLLEGE OF QUEBEC.

REVEREND Father Gabriel Marcol, Rector of the college and superior-general of the Missions since October, 1748; of the province of Champagne.

Father Claude Joseph Marie Canot, minister, professor of scholastic theology, prefect of the sodality of the pupils, and confessor in the church; of Lyons.

Father Antoine Gourdan; of Lyons.

Father Marie Louis le Franc.¹⁰

Father Michel Guignas, prefect of the church, of the schools, and of the citizens' and higher students' sodalities, and confessor in the church; of Aquitaine.

Father Nicolas de Gonnor, procurator, and confessor in the church; of Aquitaine.

Father Pierre de la Chasse, spiritual adviser.

Father Pierre Jean de Bonnécamp, professor of Hydrography.¹¹

Father [Simeon] Bançais, novice of the 1st year; admitted August 29, 1749.

PROFESSORS WHO ARE NOT PRIESTS.

Master Jean Baptiste de Neuville.

Master René Macé.

Anton. Lourfe, ædit. & fart.
Carol Boifpineau, pharmacop. Aquit.
Georg. Denet, futor.
Jac. Ferchaud, coquus.
Joan. Bapt. Delvacq, empt.
Nicolaus le Clerc, foc. proc.
Petr. le Tellier, docet legere & scribere
Steph. Marin. Racine.

RESIDENTIA MONTIS REGII.

R. P. Joan. Bapt. de S. Pé, fup. Aquit.
P. Franc. le Sueur, operar.
Car. Phil. Dohen, omn. offic. admin.

APUD HURONES.

P. Armand. de la Richardiere Aquit
P. Joan. Bapt. Franc. de Salleneuve
P. Petrus Dan. Richer.
P. Petrus Potier Gallo-Belg.
Petrus Gournay.

APUD IROQUÆOS.

P. Joan. Bapt. Tournois. Gallo-Belg.
P. Petr. Ren. Floquet.
P. Quintin. de la Bretonniere.

APUD ABNAQUÆOS.

P. Carol. Germain Gallo-Belg.
P. Guillelm. Ignat. Cohade. Tolof.
P. Josef. Aubery.
P. Simon Gounon.

Pierre Régis Billiard, theologian of the 1st year.

LAY BRETHREN.

Alexandre Macquet, tailor.

Antoine Lourse, sacristan and tailor.

Charles Boispineau, apothecary; of Aquitaine.

Georges Denet, shoemaker.

Jacques Ferchaud, cook.

Jean Baptiste Delvacq, buyer.

Nicolas le Clerc, procurator's assistant.

Pierre le Tellier, teaches reading and writing.

Étienne Marin Racine.

RESIDENCE OF MONTREAL.

Reverend Father Jean Baptiste de St. Pé, superior;
of Aquitaine.

Father François le Sueur, missionary.¹²

Charles Philippe Dohen, in charge of all the
departments.

AMONG THE HURONS.

Father Armand de la Richardiere; of Aquitaine.

Father Jean Baptiste François de Salleneuve.

Father Pierre Daniel Richer.

Father Pierre Potier; ¹³ Franco-Belgian.

Pierre Gournay.

AMONG THE IROQUOIS.

Father Jean Baptiste Tournois; Franco-Belgian.

Father Pierre René Floquet.

Father Quintin de la Bretonniere.

AMONG THE ABNAQUIS.

Father Charles Germain; Franco-Belgian.

Father Guillaume Ignace Cohade; of Toulouse.

P. Stephan. Lauverjat.

APUD MONTANENSES.

P. Godefridus Coquart.

APUD OUTAOUACOS.

P. Joan Bapt. de la Morinie. Aquit.

P. Petrus du Jaunay.

RESIDENTIA AURELIANENSIS.

R. P. Michaël Baudouin, Sup. gen. Aquit.

P. Guill. F[r]anc. Morand. Lugd.

Joan Franc. Parifel. Pharmacop.

Simon Maillard, omn. offic. administ.

APUD ILLINENSES.

R. P. Alexand. Xav. de Guyenne, sup.

P. Jof. Julian. Fourré.

P. Lud. Vivier.

P. Philip. Watrin. Camp.

P. Sebast. Meurin Camp.

Carol. Magendie Aquit.

APUD TCHACTAS.

P. Nicolaus le Febvre. Gallo-Belg.

Sac. 34. MM. 2. Schol. 1. FF. 14. Soc. 51

Father Joseph Aubery.
Father Simon Gounon.¹⁴
Father Étienne Lauverjat.

AMONG THE MONTAGNAIS.

Father Godefroi Coquart.

AMONG THE OUTAOUACS.

Father Jean Baptiste de la Morinie; of Aquitaine.
Father Pierre du Jaunay.¹⁵

RESIDENCE OF [NEW] ORLEANS.

Reverend Father Michel Baudouin, Superior-general; of Aquitaine.

Father Guillaume François Morand; of Lyons.
Jean François Parisel, Apothecary.
Simon Maillard, in charge of all the departments.

AMONG THE ILLINOIS.

Reverend Father Alexandre Xavier de Guyenne, superior.

Father Joseph Julien Fourré.
Father Louis Vivier.
Father Philippe Watrin; of Champagne.
Father Sébastien Meurin; of Champagne.¹⁶
Charles Magendie; of Aquitaine.

AMONG THE TCHACTAS.

Father Nicolas le Febvre; Franco-Belgian.
Priests, 34; Lay Professors, 2; Scholastic, 1;
Brethren, 14. Persons in the Society, 51.

Mémoire par le P. Claude Godefroi Coquart, sur
les Postes du Domaine du Roi.

LA MALBAYE

LA Malbaye doit estre regardée comme La plus belle ferme du pays soit par la bonté des terres soit par la facilité dy elever des Bestiaux et autres avantages comme je le marquerai Cy apres.

Les terres y sont bonnes et en quantité. on auroit pu faire plus de desert qu'il ny en a, mais comme, on ne vouloit de bled que pour nourrir le fermier et ses engages on a laissé en friche ou en bois debout le plus beau pays du monde. on na pas meme fait valoir cette ferme comme on le pouvoit parcequon a toujours voulu faire voire qu'elle contoit plus qu'elle ne rapportoit, et que l'acquisition qu'on eu a faite du [*illegible in MS.*] batures n'estoit que pour empecher les sauvages du domaine dy venir traiter. on pourroit augmenter les terres en obligeant le fermier a defricher chaque année vn certain nombre d'arpents a prendre dans le bon terrain son bois de chauffage et le temps qu'on pourroit leur indiquer pour cette besogne seroit celui qui se trouve entre les semences et les foins. Celui qui occupe aujourd'hui la ferme est vn homme entendu et propre pour cette augmentation. Il a le succès a cœur, en le piquant d'honneur et en luy faisant esperer quelque gratification proportionnée au travail qui seroit fait, on verroit bientost cette ferme agrandie, et par consequent d'un plus

Memoir by Father Claude Godefroi Coquart upon
the Posts of the King's Domain.

LA MALBAYE.

LA Malbaye should be regarded as The most valuable farm of the country, on account of the quality of the soil, the facilities for raising Cattle there, and other advantages which I shall mention Hereafter.

The land there is good and abundant. They might have cleared more of it than they have done; but, as they desired only wheat enough to feed the farmer and his engagés, they have left uncleared or in woods the finest region in the world. Those people have not even made this farm as valuable as they might have done, because they have always preferred to show that it was worth more than it yielded, and that their acquisition of [*illegible in MS.*] was only to prevent the savages of the domain from coming there to trade. The lands might be increased by obliging the farmer to clear every year a certain number of arpents, and to take his firewood from the good land; and the season that might be assigned to him for this work would be that which comes between the time for sowing seed and that for cutting the hay. The man who to-day occupies the farm is intelligent, and well qualified to undertake this enlargement. He has at heart its success; by making it a point of honor with him, and enabling

grand revenu et cela sans frais. Car le plus fort de ses engages a 50 Ecus. Il en a six, mais qui sont payés des marchandises qu'on luy en voye et qu'il leur donne sur le pied de la facture qu'il recoit supposé qu'il ait pour 1500 [*sic*] dengagés je ne crains point d'avancer qu'il leur donne 1200^{fl} du magasin. Ainsi point ou peu d'argent a debourser jusquici les marchandises ont été portées trop haut et ne valoit rien cela fait qu'on a de la peine a trouver du monde. Il faut tacher d'envoyer du bon, et avoir prix raisonnable du [*illegible in MS.*] sous le nom de beaufort n'est pas bon pour faire des chemises, du Carisé a 54^d est trop cher aujourd'hui. De plus on demande permission de venir faire du Godron sur les terres de la Malbaye. offrant de donner en forme de redevance le 15^e Baril, et de vendre au fermier Ce qu'on en fera sur le pied de 20^{fl} le baril. Si cette Entreprise étoit continuée chaque année comme on paroît en avoir envie lavantage seroit considérable, puisqu'on épuiseroit par sitost la Piniere. et comme les travaillans auroient besoin de vivre on leur en vendroit de la ferme sans l'incommoder, on attend sur cet article ces ordres de M L'Intendant qui empecheront de faire a la Malbaye ce qu'on a fait Il y a quelques années a la baye St Paul pour le Godron. On y a envoyé des soldats et un sergent pour les contenir, qui travailloient pendant 5 mois on leur donnoit leurs vivres et vne petite gratification apres leur travail. pareil nombre de bons ouvriers occupés a la malbaye pendant le même temps produ[i]roit 250 Barils de Godron par an et ce a la porte de la ferme, tous les soirs, ils viendroient coucher dans les batimens. Ce profit est sur sans depenses et on

him to hope for some gratuity proportioned to the work that would be done, one would soon see this farm extended, and consequently bringing in a greater revenue, and that without expense. For the strongest of his engagés gets 50 Ecus. There are six of them, but they are paid in merchandise which is sent to him, and which he gives them upon the basis of the invoice that he receives. Suppose that he has 1,500 engagés; I am not afraid to assert that he gives them 1,200 livres' worth from the warehouse. Thus no money, or but little, has to be paid out. Hitherto the merchandise has been priced too high, and has yielded no returns; as a result, there has been difficulty in securing men. The merchants must try to send articles of good quality, and set a reasonable price. [*illegible in MS.*] under the name of "beaufort" is not good for making shirts; Canvas at 54 deniers is too dear at this time. Furthermore, some persons are asking permission to come to make Tar upon the lands of la Malbaye, offering to give as rent the 15th Barrel, and to sell to the farmer what they shall make at the rate of 20 livres a barrel. If this Enterprise were continued every year, as they seem to desire to do, the advantage would be considerable, since they would thus so soon exhaust the Pine forest; and, as the workmen would need food, it could be sold to them from the farm without inconvenience. Orders upon this point are expected from Monsieur The Intendant, which will prevent that being done at la Malbaye which was done some years Ago at baye St. Paul for Tar. Some soldiers were sent there, and a sergeant to keep them in order. They worked during 5 months, and were given their food and a small gratuity after their labor. A like number of good

assigneroit a ceux qui demandent a venir faire du Godron vne autre pinierie qui est a deux lieues dans la Riviere.

Si on veut conceder des terres dans la Riviere de la Malbaye il se trouve bien des gens qui en prendroient, mais il faudroit inserer dans le contract defense de traiter non seulement avec les sauvages du domaine, mais aussi avec tous autres sauvages sous les peines les plus terribles. Cette concession joindroit bientost La Malbaye avec les Eboulemens et la Baye st Paul par le plus beau pays du monde.

Il a ete defendu par M^r Cugnet a son fermier de la Malbaye de traiter avec aucun sauvage: cette defense fit perdre lannée derniere vne grande quantité de Martes et puis de 400L de Castor qui furent portés a la Baye st Paul par les sauvages Algonquins. Je crois quil faut continuer cette defense par rapport aux sauvages du domaine et donner ordre au fermier non seulement de recevoir mais d'attirer les sauvages etrangers et de traiter avec eux vivres et Marchandises comme la permission en fut donnée lautomme derniere a ma sollicitation. les mêmes sauvages sont encore dans les terres: Ils ont paru cet hyver a la baye st Paul, et Ceux qui sont accusés de traiter avec eux sont les nommes Jasmin et Jacques Perron. et les Pelleteries que les sauvages portent a la baye st Paul sont portees sur les terres du domaine.

on pourroit aussi accorder aux fermiers de la Malbaye et de la Comporté la moitié de leur chasse: Ils la font a la porte de chez eux, et cela ne leur fait point perdre de temps. elle leur a eté interdite autrefois par les difficultes survenues entre ceux qui

workmen occupied at la malbaye during the same time would produce 250 Barrels of Tar a year; and, this being at the gates of the farm, they could come to sleep every night in the buildings. This profit is sure, without any expenses; and to those who ask to come to make Tar there could be assigned another pine forest, two leagues up the River.

If it be desired to concede lands along the River of la Malbaye, there are many people who would take them; but it would be necessary to insert in the contract a prohibition against trading,—not only with the savages of the domain, but also with all other savages under the most severe penalties. This concession would soon join La Malbaye with les Eboulemens and Baye st. Paul, through the finest country in the world.¹⁷

Monsieur Cugnet¹⁸ has prohibited his farmer at la Malbaye from trading with any savage; this prohibition caused a great quantity of Martens to be lost last year, and, since then, 400 Livres of Beavers, which were taken to Baye st. Paul by the Algonquin savages. I believe that it is necessary to continue this prohibition with reference to the savages of the domain, but to give orders to the farmer not only to receive but to attract the savages who live outside of it, and to barter food and Merchandise with them, as permission therefor was given last autumn at my solicitation. The same savages are still in the country, and appeared this winter at baye st. Paul. Those who are accused of trading with them are the men named Jasmin and Jacques Perron; and the Peltries which the savages take to baye st. Paul are produced upon the lands of the domain.

There might also be accorded to the farmers of la Malbaye and of la Comporté half the proceeds of their

occupoient alors les deux fermes, difficultés qui ne subsistent plus. Cette permission qu'on pourra leur faire valoir les encouragera à bien faire leur devoir.

L'avantage que l'on trouvera en faisant desherter les terres de la Comporté est trop sensible pour n'y pas porter son attention. J'ay déjà insinué que 8 hommes pendant cinq mois à 20 ou 25^{fl} par moi[s] feroient bien de l'ouvrage. La ferme de la Malbaye les nourrira, elle a cette année environ 400 minots de bled, c'est à dire presque la moitié plus qu'il ne luy en faut. Comme il faudra bruler le bois les deux premières années ne montreront pas de profit. Mais quand on aura fait les soins la 2^{de} ou la 3^e année on verra la quantité qu'on en aura, et on fera venir des bêtes pour le consommer, supposé que la ferme de la malbaye ne puisse pas fournir assez d'Élevés.

Comme il est arrivé autrefois que les fermiers de la Malbaye et de la Comporté étoient toujours en querelle ayant une égale autorité chacun dans sa ferme—on a proposé de rendre le fermier de la Malbaye seul maître des deux fermes. Il fournit à celui de la Comporté ce qu'il a besoin, et il reçoit de ses Mains les denrées et bestiaux en marquant le lieu où ils sortent. depuis ce temps tout est en paix, ainsi je crois qu'il est à propos de maintenir cette supériorité au fermier de la Malbaye, qui répondra seul de ce qu'on luy enverra pour les deux fermes, et de ce qu'elles produiront par conséquent ce sera au dit fermier de la Malbaye que sera confiée l'entreprise qu'on projette sur les terres de la Comporté en luy ordonnant de choisir les plus beaux Cantons et de constituer maître de l'ouvrage le fermier de la Comporté quand il ne pourra s'y trouver: et luy défendre

hunting; They hunt at the doors of their dwellings, and that causes them to lose no time. It was formerly forbidden to them on account of the difficulties arising between those who at that time occupied the two farms, difficulties which no longer exist. This permission, which may be made valuable to them, will encourage them to perform their duties faithfully.

The advantages that will be found in clearing the lands of *la Comporté*¹⁹ are too important not to demand attention. I have already suggested that 8 men during five months, at 20 or 25 livres a month, would do a great deal of work. The farm at *la Malbaye* will support them; it has this year about 400 minots of wheat,—that is to say, a surplus of almost half the quantity that it needs. As it will be necessary to burn the forest, the first two years will not show any profit. But when that shall have been done, we shall see, in the 2nd or 3rd year, an abundant produce; and animals will be brought to consume it, in case the farm of *la malbaye* cannot furnish enough animals of its own Breeding.

As formerly it happened that the farmers of *la Malbaye* and of *la Comporté* were always quarreling, both having equal authority in their respective farms, it was proposed to make the farmer of *la Malbaye* sole master of the two farms. He furnishes the one at *la Comporté* what he needs, and receives from his Hands the commodities and cattle, noting the place whence they come. Since that time, all is at peace; so I believe that it is well to continue this superiority of the farmer of *la Malbaye*, who alone will answer for what shall be sent him for the two farms, and for what they shall produce. Consequently, it will be the said farmer of *la Malbaye* to whom will be entrusted the enterprise that is being

de se servir des hommes employés a deserter. Les terres de la Comporté pendant les foins ou les recoltes, a moins que les foins ou les grains ne soient exposés a se perdre faute de monde et de diligence. Les occuper ailleurs pendant ces deux saisons, ce seroit trop retardu l'ouvrage.

Les Bestiaux sont sans contredit le principal objet dans les deux fermes, et plus on en Elevera plus le profit sera considerable; Il s'agit donc de chercher des prairies et des pacages pour les nourrir, ce qui ne sera pas difficile si les fermiers veulent s'en donner la peine. Mais il y a vne chose a observer, c'est que les differentes Especes d'animaux s'abatar disent: par Exemple on ne voit point a la Malbaye d'aussi beau[x] bœufs que dans Beaupré et dans la Cote du Sud. ne pourroit on pas envoyer vaches et bœufs de la grande Espece qui peu a peu se multipliant fourniroient les fermes de beaux animaux. 2° Les porcs sont extremement petites et les plus gros engraisés vous a peine a 180L pesant: Il y en a de monstreux a la petite Riviere, on pourroit en avoir de peines sans grands frais, Il n'en coute pas plus pour les nourrir, et on aura plus de lard. de bons ordres au fermier remedieroient a cela et lavantage seroit considerable. au lieu de sept ou 8 Barils de lard, que produisent 20 porcs on en auroit douze ou quatorze, et on ne seroit point oblige d'en achepter pour fournir les autres postes.

on pourroit obliger les fermiers a Elever plus de Brebis quil ne fait. Il se retranchera peut etre sur les fourages qui pourroient manquer: mais 1° Il en a toujours de reste et en quantité le printemps 2° Il sera toujours a temps au second voyage du batiment

planned for the lands of la Comporté,—directing him to select its most fertile Cantons, and to constitute the farmer of la Comporte master of the work when he himself cannot be there; forbidding him from using, during the hay or harvest time, the men employed to clear The lands of la Comporté,— unless the hay or grain be exposed to loss for lack of people and work. To occupy them elsewhere during these two seasons would retard the work too much.

The Cattle are beyond a doubt the principal object in these two farms; and, the more of them shall be Raised, the more considerable will be the profit. It is a question, then, of seeking prairies and pasture-lands to feed them, which will not be difficult, if the farmers will give themselves the trouble. But there is one thing to be observed, which is, that the various Kinds of animals are degenerating; for Example, one does not see at la Malbaye so fine oxen as at Beaupré and on the South Shore. Could there not be sent cows and bulls of the large Varieties which, multiplying little by little, would furnish the farms with fine animals? 2nd, The pigs are extremely small, and the fattest of them hardly weigh 180 Livres. There are some enormous ones at the little River; one could have some of that breed without great expense; It costs no more to feed them, and there would be more pork. Proper orders given to the farmer would remedy that, and the profit would be considerable. Instead of seven or 8 Barrels of pork, which 20 pigs now furnish, they would have twelve or fourteen; and they would not be obliged to buy pork to furnish to the other posts.

The farmer could be obliged to Raise more Sheep than he is raising. He will, perhaps, plead that fodder might be lacking; but, 1st, He always has a

d'envoyer a Quebec ce qui prevoira ne pouvoir hyverner: 3° Si le dernier article avoit lieu il sortiroit de la Malbaye un grand nombre de moutons chaque année, au lieu de 20 qu'on Envoye ordinairement. Les moutons ne sont pas de depense et il est etonnant qu'a la Malbaye il n'y ait point vn troupeau de 2 ou 300. Il s'en trouve a peine 50 pendant lhyver.

Je ne dis rien des volailles, c'est vn petit objet on peut toujours encourager a en Elever, mais les filles occupées a Elever les veaux et les agneaux peuvent difficilement donner leurs soins au reste. d ailleurs le menage est considerable. Il faut battre le lait deux ou trois fois par semaine, on peut dire en leur rendant justice quelles sont occupees toute la journée au de la même de leur force. Les deux fermes donnent chaque année 30 a 40 couples de poulets, quelquefois moins, c'est tout ce qu'on peut en Exiger.

En general voici ce qui peut sortir de la Malbaye cette année; Les fermes garnies: 4 ou 6 bœufs, 25 moutons, 2 ou 3 vaches, 1200 L de lard, 14 a 1500 L de beur, un baril de saindoux. Si on ne faisoit pas travailler a la comporte Il sortiroit 4 ou 500 L de lard de plus et plus de 100 minots de bled: quant aux moutons il faudroit ordonna quon ne donnat que les Veliers et quon gardat toutes les brebis on s'appercevrait l'année prochaine de l'augmentation.

Il y a vn dernier article qui ne seroit point a negliger, c'est la pesche du saumon. Communément les fermiers en font leur provision et rien de plus, mais si on leur fournissoit des Rets, Il leur seroit facile d'en saler vne grande quantité surtout dans

large surplus of it remaining in the spring; 2nd, There will always be time enough, at the second voyage of the ship, to send to Quebec such animals as he will foresee cannot pass the winter; 3rd, If this last point received attention, a great number of sheep would leave la Malbaye every year, instead of the 20 that are generally Sent. The sheep do not cause expense, and it is astonishing that there is not at la Malbaye a flock of 2 or 300. There are hardly 50 there during the winter.

I say nothing of the poultry; this is a small matter. Encouragement for Raising them can always be given; but the girls, who are occupied in Raising the calves and lambs, can hardly give their attention to the rest; besides, the housekeeping is considerable. They have to churn the milk two or three times a week; to do them justice, it can be said that they are busy all day, even going beyond their strength. The two farms every year give from 30 to 40 pairs of chickens, sometimes fewer; that is all that can be Expected from them.

In general, the following is what la Malbaye can produce this year; provisions for The farms; 4 or 6 oxen, 25 sheep, 2 or 3 cows, 1,200 Livres of pork, 14 to 1500 Livres of butter, one barrel of lard. If the men there did not have to work at la comporté, the farm would produce 4 or 500 Livres of pork more than the above, and more than 100 minots of wheat. As for the sheep, it ought to be ordered that only the Males be sold, and that all the ewes be kept; the following year an increase would be perceived.

There is one last item which is not to be overlooked; it is the salmon-fishing. Usually the farmers get from it their supply, and nothing more; but if they were furnished with Nets, It would be easy for

les années ou il donne plus abondamment: Ce ne seroit point vn surcroit de travail, puisque la pesche est dans La Riviere et sur le bord de la baye.

Si la ferme de la Malbaye n'est pas aujourd'huy sur le pied ou elle devoit estre, Il faut en attribuer la cause au frequent changement de fermiers, soit qu'ils ne fussent pas tels qu'on les vouloit, soit pour d'autres raisons, Ce qui est certain, cest que ceux qui occupoient la ferme avant celui qui l'occupe aujourd'huy laissoient tout deperir, Les chardons etouffoient le bled, les Bestiaux netoient pas arreter par les clotures, tous ceux qui on vu la Malbaye dans ces temps la peuvent certifier la verité.

Ils diroient aussi qu'il nont jamais vu la Malbaye sur vn si bon pied quelle est aujourd'huy. on n'y voit ny chardons ni bled noir, toutes les clotures sont en Etat, et Joseph Dufour a vn talent particulier pour faire tout profiter. Si on peut l'Engager a continuer ses services on s'en trouvera bien. Cependant dès l'année derniere Il vouloit sortir: Voici ses Raisons. presque tous ses gages passent pour L'Entretien de la famille. Il a trois grandes filles qui servent au menage, et vn garçon pour les etables. S'il n'avoit point les filles il seroit obligé de prendre des servantes a qui il faudroit donner gages. Son ainée est a la tete de la ferme pour le Menage elle na que 50^{ll} par an. Il demande qu'on augmente les gages de cette fille jusqu'a la concurrence de 100^{ll} et qu'on donne 20 Ecus a sa seconde. par la Il sera plus a son aise et il prie M. l'Intendant d'avoir Egard a sa demande. de plus Il a 8 moutons dans la ferme qui sont a lui: jusqu'ici M Cugnet en a toujours pris la laine, et il a payée celle qui luy estoit absolument

them to salt a great quantity, especially in the years when that fishery yields most abundantly. This would not be an increase of work, since the fishing is done in The River, and upon the shores of the bay.

If the farm of la Malbaye is not to-day upon the footing on which it ought to be, the cause must be attributed to the frequent change of farmers,—either because they were not such as were desirable for the post, or for other reasons; What is certain is, that those who occupied the farm before the man who now occupies it let everything go to ruin. The thistles were choking the wheat, the Cattle were not kept in by the fences; all those who saw la Malbaye in those times can certify to the truth of this.

They would also say that they have never seen la Malbaye upon so good a footing as it now is. One sees there neither thistles nor black wheat, all the fences are in Place, and Joseph Dufour has a special talent for making everything profitable. If he can be Induced to continue his services, it will be a benefit to his employer. Last year, however, He wished to leave; Here are his Reasons: Nearly all his wages are used in The Support of his family. He has three grown daughters who help him in carrying on the establishment, and a boy for the stables. If he had not these girls, he would be obliged to hire servants, to whom he would have to give wages. His eldest girl is at the head of the farm; for the Housekeeping she gets only 50 livres a year. He asks that the wages of this girl be increased to the amount of 100 livres, and that 20 Ecus be given to the second; with this He will be more comfortable, and he prays Monsieur the Intendant to give Attention to his request. Moreover, He has 8 sheep on the farm which are his own; up to the present, Monsieur Cugnet

nécessaire pour l'usage de sa famille, et demande qu'on veuille bien luy accorder la moitié des toisons de ses moutons. La laine est vn petit objet, quand aux gages quil demande pour ses deux filles, je crois quil feroit content, du moins devoit-il L'estre, si on donnoit 80ff a son ainée, et 50 a la cadette. Il merite quelque chose pour ses soins et son attention, et on peut dire a sa louange que jamais la Malbaye n'a été en si bon etat quelle est a present.

Total des gages des fermes 2060

TADOUSSAC.

LE poste de Tadoussac ne produit point beaucoup de Pelleteries 3 ou 4 paquets de Castor, 100 ou 120 Martres vne trentaine de loups cerviers, quelques Renards dans les années ordinaires, quelques livres de Bognons de Castor voila ce qu'il fournit les années communes. Le principal de ce poste c'est la chasse du loup marin qui se fait depuis le mois de decembre jusqu'a la fin de Mars: cette chasse est casuelle, cependant depuis que francois Dorée est commis à Tadoussac, le moins qu'il ait fait chaque année cest 80 a 90 Bariques. elle seroit plus abondante sil y auoit plus de chasseurs, car elle manque rarement quand les sauvages s'y livrent avec ardeur, et cette bonne volonte depend vn peu de la maniere dont ils sont conduits par les commis, Celui qui les gouverne aujourd'hui en fait tout ce qu'il veut et on risqueroit vn peu trop a le changer. 90 Bariques d'huile devroient naturellement produire 900 a 1000 peaux de loups marins, cependant il ne sort gueres que 5 a 600 parceque les sauvages en gardent beaucoup pour se chauffer et habiller leurs enfants sans compter ce

has always taken their wool, and he has paid for what was absolutely necessary for the use of his family; and he asks that they consent to grant him the half of the fleeces of his sheep. The wool is a small matter; as to the wages he asks for his two daughters, I believe he would be satisfied—at least, he ought to be—if 80 livres were given to the elder, and 50 to the younger. He deserves something for his care and attention, and one can say in his praise that la Malbaye has never been in so good a condition as it is now.

Total wages of the farms, 2,060.

TADOUSSAC.

THE post of Tadoussac does not produce many Peltries; 3 or 4 packages of Beavers, 100 or 120 Martens, some thirty lynxes, some Foxes in ordinary years, a few livres of Beaver Pouches,²⁰—these are the things usually furnished every year. The principal occupation of that post is hunting the seal, which is carried on from the month of december to the end of March. This hunting is precarious; yet, since francois Dorée has been agent at Tadoussac, the least he has made every year is from 80 to 90 Casks of oil. It would be more abundant if there were more hunters, for it rarely fails when the savages give themselves up to it with enthusiasm; but this good will depends somewhat upon the manner in which they are managed by the agents. The one who at present governs them does with them whatever he wishes, and one would risk a little too much in changing him. The seals killed for 90 Casks of oil would naturally produce from 900 to 1,000 sealskins; yet hardly 5 to 600 are obtained, because the savages keep many of them to make shoes and to clothe their children, without counting

qui s'en perd par leur peu de soin. Il seroit aisé d'augmenter le nombre des chasseurs dans ce poste ou il se trouve vne assés jolie jeunesse. on pourroit ordonner au commis de Chekxtimi d'envoyer a Tadoussac les garçons orphelins. Ces enfants demeurent avec leurs parents ou avec d'autres et sont asses mal soignés, au lieu qu'étant a Tadoussac ils serviroient a gouverner les canots de ces jeunes gens qui sont en état de chasser, au lieu que fans de pourvu de gouvernails, ou ils sont obligés d'en servir, ou ils se mettent deux pour chasser, ce qui diminue le nombre des canots. D'ailleurs la dernière maladie a beaucoup affligé les postes de Tadoussac et des islets de Jeremie et ces orphelins qui patissent dans les terres soit dans celles de Chekxtimi, soit dans celles des islets Jeremie repeupleroient peu a peu le porte de Tadoussac, et la chasse en seroit plus avantageuse, puisque dés l'année prochaine, au lieu de douze Canots qui chassent aujourd'hui, Ils en trouveroient 17 ou 18, et peut être davantage. Ce projet fut proposé L'automne dernière a M Cugnet qui donna en conséquence ses ordres au commis de Chekxtimi, il seroit a propos de les luy renouveler et de l'engager a faire tous ses efforts pour fournir du monde a Tadoussac, Il le pourroit faire sans endommager son poste, mais il faudra vaincre vne certaine Envie et vne certaine jalousie puisque insurmontable jusqu'a présent parmi les commis. Le Missionnaire pourroit en attirer quelques vns mais il trouvera toujours les commis dans son chemin qui ne peuvent souffrir qu'il entre pour quelque chose dans les arrangemens qu'on peut prendre: ce qui parut bien l'automne dernière quand M Cugnet dit au

the skins lost by their lack of care. It would be easy to increase the number of hunters in this post, where there are a number of very capable young men. The agent of Chekoutimi might be ordered to send the orphan boys to Tadoussac. These children live with their relatives, or with others, and are quite poorly cared for; instead of such a life, they would, if they were at Tadoussac, aid in managing the canoes of those young men who are capable of hunting; these latter, if they are not provided with steersmen, either are themselves obliged to act in that capacity, or they go in pairs to hunt, which diminishes the number of canoes. Besides, the last epidemic has greatly afflicted the posts of Tadoussac and the Jeremie islets; and these orphans, who have to be drudges on the land, either at Chekoutimi, or on the Jeremie islets, would little by little repeople the port of Tadoussac; and the hunting there would be more profitable, since next year There would be, instead of twelve Canoes which hunt to-day, 17 or 18, and perhaps more. This plan was proposed last autumn to Monsieur Cugnet, who in accordance therewith gave his orders to the agent at Chekoutimi. It would be well to renew those orders to him, and to induce him to use all his efforts to bring people to Tadoussac. He could do so without injuring his post; but it will be necessary to conquer a certain Envy and jealousy, up to the present almost insurmountable, among the agents. The Missionary might influence some of them, but he will always find the agents in his way; they cannot bear to have him enter in any way into the arrangements that may be made—which appeared plainly last autumn, when Monsieur Cugnet told the Agent of Chekoutimi to send some Young men to

Commis de Chekxtimi d'envoyer de la Jeunesse a Tadoussac; je feray ce que je pourrai repondit-il, pourvu que le Pere ne s'en mesle point. Il seroit pourtant bien a propos quil s'en mela quelques fois par la Raison que je viens de dire, scavoir que les commis etant jaloux les vns des autres, et ne voyant qu'avec peine leurs succès ne sont pas beaucoup portés a se defaire en leur faveur des jeunes gens qui ne leur servent de rien, et qui seroient vtiles aux autres. En vn mot quand on considera que le loup marin est beaucoup plus abundant a Tadoussac qu'aux jslets de Jeremie, et quil est rare dy voir la chasse manquer, tandis qu'a peine on fait 30 a 40 Barriques aux Ilets de Jeremie, je pense qu'on se determina a detacher des sauvages des islets et de Chekxtimi pour mettre Tadoussac sur un bon pied. Il y a des sauvages qui ne demanderoient pas mieux, mais ils craignent les commis de leur poste, et il ne sera jamais qu'en vertu de bons ordres qu'on pourra les avoir a Tadoussac malgré la repugnance des Commis. j'ajoute même que les sauvages dont je parle font peu de choses autour de Chekxtimi, qu'ils ont peine a payer leur credits; au lieu que venant a Tadoussac, ils se mettroient plus a leur aise, et jetteroient du profit.

Il se fait dans le poste de Tadoussac vne grande consommation de vivres, elle ne doit pas surprendre si lon fait attention 1°. que les sauvages y sont a cour d'année, qu'ils entrent dans les bois l'automne pour chercher de quoy s'habiller, et le printemps pour se dedomager des mauvais v[i]vres dont ils se nourrissent pendant l'hyver, et prendre chemin faisant quelques martres. 2° L'été ils sont occupés a faire des Canots

Tadoussac. "I will do what I can," he replied, "provided that the Father does not meddle in it." It would be, however, very proper that he should sometimes meddle, for the Reason that I have just given,—namely, that the agents being jealous of one another, and seeing only with annoyance the success of others, are not much inclined to give up, in the favor of others, young men who are of no use to themselves, but who would be useful to others. In a word, when one considers that the seal is much more abundant at Tadoussac than at the Jeremie islets, and that it is rare to see the chase fail there, while they hardly make 30 or 40 Casks of oil at the Jeremie Islets, I think it will be decided to take the savages away from the islets and from Chekoutimi, in order to place Tadoussac upon a sure footing. There are savages who would not ask anything better, but they are afraid of the agent at their post; and it will never be except by virtue of suitable orders that these savages can be had at Tadoussac, against the opposition made by the Agents. I will even add that the savages of whom I speak accomplish very little about Chekoutimi, and that they have trouble in paying their debts; whereas in coming to Tadoussac they would be better off and would furnish some profit.

A great amount of food is consumed at the post of Tadoussac. This ought not to cause surprise when one remembers: 1st, that the savages are there in the course of the year. They go into the woods in the autumn, to seek something with which to clothe themselves; and, in the spring, to indemnify themselves for the bad food upon which they have lived during the winter, and to capture a few martens on the way. 2nd, during The summer, they are

pour la chasse, Il en faut grand nombre, ils les font ou au Poste, ou aux environs, et quand ils manquent de vivre ils en viennent chercher. 3° L'hyver tout entier est employé a la chasse, point de jours ou on n'aille sur le fond, c'est donc a même le magasin qu'ils vivent, c'est a dire qu'on leur fournit farine, en marquant leur depense, poids et bled d'inde, quelque fois vn morceau de lard, car pour assaisonner leur bouillie françois et sauvages n'usent gueres que d'huile de loup marin. 4° Le Poste de Tadoussac est L'abord de tous les autres postes. en allant et en venant on sy arrete et quelquefois lorsque lon compte sur dix personnes a nourrir, il s'en trouve vingt. 5° Lorsque le batiment arrive ce sont les sauvages que lon employe soit a decharger les vivres et marchandises, soit a charger les huiles et autres effets, Ils n'ont pour ce travail d'autre recompense que leur nourriture, et on est obligé de se servir d'eux surtout au lieu de l'hyvernement. Le mouillage y etant tres mauvais, et on ne s'aurait apporter trop de diligence pour expedier le batiment crainte de quelques coups de vent. Voila ce qui fait sa grande consommation du Poste de Tadoussac, et on cessera d'en estre surpris quand on fera attention a toutes ces raisons.

Je me suis laissé dire qu'on auroit envie d'abandonner la forge de Tadoussac, et que le projet estoit d'envoyer de Quebec des haches, tranches, et autres ustenciles propres de la traite. qu'on feroit venir a Quebec les fusils qui auroient besoin d'estre raccommodés &c &c. La moitié du projet peut avoir son effet, c'est a dire que quand aux ouvrages de la forge; on peut en fournir tellement le poste de Tadoussac qu'il puisse en donner aux autres postes selon les

occupied in making their Canoes for hunting. A great many of these are needed; they make them at the Post or in the environs, and when they lack food they come there to get it. 3rd, The whole winter is occupied in hunting; there is not a day when they do not go to the places where game may be found. It is, therefore, by means of the warehouse that they live,—that is to say, they are furnished provisions, their expenditures therefor being noted down. They get flour, peas, and indian corn, sometimes a piece of bacon; for, to season their soup, both french and savages use hardly anything else than seal-oil. 4th, The Post of Tadoussac is The approach to all the other posts. People stop there in going and coming, and sometimes, when one counts upon ten persons to be supplied with food, there are twenty. 5th, When the ship arrives, it is the savages who are employed to unload the provisions and merchandise, or to load oil and other goods; They do not get for this work any other recompense than their living. Besides, the captains are obliged to employ the savages, especially at the place where the ships winter, for the anchorage there is very poor, and too much diligence cannot be used to despatch the ship, for fear of a gust of wind. This is what causes so great an amount of food to be consumed at the Post of Tadoussac, and people will cease to be surprised at it when they shall have considered all these reasons.

I have been told that there was a desire to abandon the forge at Tadoussac, and that it was intended to send from Quebec axes, tools for chopping, and other utensils suitable for trading, while they would send to Quebec the guns which would need to be repaired, etc., etc. Half of the project might be carried into effect, that is to say, with regard to the products of

besoins, mais quant aux armes je tiens la chose comme presque Impossible. L'interets des Postes en souffrira, et les sauvages en partiront.

1°. le sauvage qui n'a qu'un fusil dont la batterie est endommagée seroit obligé de le donner au commis pour l'envoyer a Quebec ou il attendra les bras croises qu'il soit de retour, ou il faudra luy en preter vn autre, ou bien le luy louer, ce qui demanderoit dans chaque poste presque une double provision de fusils, voila vne augmentation de frais. 2° Si ce sauvage est obligé de payer le loüage du fusil qu'on luy pretera en attendant que le sien soit renvoyé de Quebec, voila double frais. Le raccommodge de son fusil, et le loüage du fusil preté, il ne sera pas content. D'ailleurs ou on attendra le batiment pour envoyer les fusils, et ce sera vn grand retardement, ou on les Enverra dans des Canots, ce seroit alors multiplier les voyages a Quebec qui ne se font pas sans frais, qui occuperont des Engagés dont on a absolument besoin dans les postes, pendant l'été, surtout dans ceux de Chekxtimi et des Ilets de Jeremie, au lieu qu'entretenant l'armurier a Tadousac. Les sauvages y Envoient leurs fusils, c'est vn voyage de trois jours pour Lallé le retour et la demeure. on marque sur son compte ce que conte la besogne qu'on a faite, et il la paye avec le reste, et ce que payent les sauvages soit pour monture de fusil, soit pour raccommodge excède de beaucoup les Gages que lon donne aux deux armuriers dont lun a 400ff et lautre 20ff cest ce qu'on pourra voir par le compte de la forge que le commis de Tadousac envoie a Quebec chaque printemps. Il ne demanderoit pas mieux que d'être delivré de ces

the forge; the post of Tadoussac might be so well furnished with them that it could supply them to the other posts, according to their needs; but, as for weapons, I consider the thing almost Impossible. The interests of the Posts will suffer from it, and the savages will leave those places.

1st, the savage who has only one gun would be obliged, when its lock is out of order, to give it to the agent to send it to Quebec; and he will either wait with folded arms until it is returned, or it will be necessary to lend him another, or else rent him one. That would require in every post almost a double supply of guns, which would be an increase in expenses. 2nd, If the savage is obliged to pay the rent of the gun that will be loaned him until his own is sent back from Quebec, he will incur a double expense—the mending of his own gun, and the rent of the gun loaned; he will not be satisfied with this. Besides, either they will wait for the ship, to send the guns,—and that will be a great delay,—or these will be Sent in Canoes. That would then multiply the voyages to Quebec, which are not made without expense, and which will occupy Engagés who are absolutely needed in the posts during the summer, especially in those of Chekoutimi and the Jeremie Islets. On the other hand, by keeping the gunsmith at Tadoussac, the savages can Send their guns thither; and their going, coming, and remaining there will only make a journey of 3 days. In each man's account is noted the cost of the work that has been done, and he pays for it with the rest; and what the savages pay either for the stock of the gun, or for the mending, greatly exceeds the Wages that are given to the two gunsmiths,—one of whom

embarras, mais je pense que L'Interets des postes en souffriroit,

On dit encore qu'on a dessein de tablir vn magasin general a Tadoussac, que le commis de ce poste sera chargé de fournir les autres postes selon leur demande en tenant vn compte exact de ce qu'il leur enverra. Ce projet me paroît sujet a bien des Inconueniens. Jaloux comme sont les commis les vns des autres, ils ne verront celui de Tadoussac qu'avec des yeux denvie, et je predis que la paix ne sera jamais entre eux. Ils ne considereront pas que c'est vn surcroit de travail pour luy; ils penseront vniquement nous dependons du Commis de Tadoussac pour nos besoins. 2^o que le Commis de Tadoussac fasse bien ou non, Les Lettres des autres commis seront toujours rempli de plaintes. 3^o il pourra se faire que le Commis de Tadoussac nait point actuellement, ni la quantité ny la qualité des effets qu'on Luy commandera, alors on jettera sur luy la faute du peu que Lon fera dans les autres postes: au lieu que continuant sur le pied ou sont les choses chaque commis n'aura rien a dire. Le printemps il enuoye son memoire, on le remplit, et on luy enuoye par le 1^{er} voyage du batiment ce qu'il demande, il enuoye vn second memoire par le batiment et au second voyage on le satisfait par la Il na rien a dire, et il ne peut que sen prendre a luy meme si Il a manqué de quelque chose etant obligé de venir deux fois. La 1^{ere} pour emporter les huiles, la 2^{de} pour les Pelleteries, les commis recevront comme de coutume leurs besoins, et celui de Tadoussac naura pas le desagement d'auoir a dos les autres commis. Je ne fais cette reflexion que parceque Jay deja Entendu

de second degré Portinickel non enos parais
fait innocent qui faisoit souvent faire aux autres
des prières; on me l'a même de son temps à
l'adieu de son grand-père ou à son départ de
l'Amérique dans une grande église de son pays pour
lui son mal avec des prières et qu'il attendait la mort
avec une grande dévotion et à son retour
dieu, il est mort dans la prière de son vœu
c'est bien que sans. Je vous le suis appa long
temps en l'agonie et lorsqu'il ne pouvait plus
parler il y voit un entendement en soi car que pour
marquer que mourait dans les sentiments, il bailla
de son flux que de lui après qu'il s'était fait de grand
effort pour qu'on l'embrassât et la prière que
l'on lui fit

receives 400 livres, and the other 20 livres,—as can be seen by the account of the forge which the agent at Tadoussac sends to Quebec every spring. He would ask nothing better than to be freed from these incumbrances; but I think that The Interests of the posts would suffer therefrom.

It is also said that there is a plan to establish a general warehouse at Tadoussac, and that the agent at that post will be charged with furnishing the other posts according to their demands, keeping an exact account of what he shall send them. This project seems to me to be liable to many Inconveniences. Jealous of each other as the agents are, they will not look at the Tadoussac agent except with eyes of envy; and I predict that there will never be peace among them. They will not consider that it is an increase of work for him; they will only think, “We depend upon the Tadoussac Agent for our needs.” 2nd, let the Agent of Tadoussac do well or not, The Letters of the other agents will always be filled with complaints. 3rd, it may happen that the Tadoussac Agent will not have, at the time, either the quantity or the quality of goods that will be demanded of Him; then the blame will be laid upon him for any deficiency in what will be made at the other posts; whereas, continuing upon the same footing on which affairs now are, each agent will have nothing to say. In the spring he sends his memorandum; it is filled out, and they send him what he asks by the 1st voyage of the ship. He sends a second memorandum by the ship, and, on the second voyage, the articles are supplied. In that way, He has nothing to say; and he can only blame himself if He has failed to get anything, because he is obliged to come twice,—

parler; et si sur vn simple projet, on commence a se plaindre, que sera-ce lorsqu'il faudra l'exécuter? Ils se regardent avec Raison comme Egaux aujourdhuy; Ils n'aiment pas même a communiquer leur memoire a d'autres qua ceux entre les mains de qui il doit etre remis parcequ'ils ne veulent pas qu'on sache ce qu'ils demandent, et souvent qu'ils sont les retours qu'ils font cest vn mystere qu'ils se font reciproquement. Mais si le commis de Tadoussac auoit en mains toutes les marchandises, et qu'il en fut le distributeur il seroit regarde (avec Envie) comme leur superieur; et cette superiorité pretendue seroit pour lui la source de mille chagrins qu'on peut luy épargner. Dailleurs le commis de Tadoussac nest point capable d'un detail si considerable, il rendroit bien des comptes a sa façon mais on n'en seroit peutetre pas content, on en mettra vn autre dira ton? je ne pense pas qu'on doive le faire presentement a moins qu'on veuille voir le poste de Tadoussac perdu sans ressource, les sauvages luy sont tellement attaches qu'ils ne cachent pas sur cet Article leurs sentimens, dailleurs il fait bien son devoir.

LES ISLETS DE JEREMIE.

LE Poste des Islets de Jeremie scitué 30 lieues plus bas que Tadoussac produit de l'huile de Loup marin et des Pelleteries. on fait la chasse du Loup marin aux premieres glaces, jusque vers les Rois, et on le reprend vers le 15 de mars quelquefois plutost jusqu'a ce que les glaces disparaissent. elle se fait a la pointe des Betsiamistes a deux lieues du poste. L'espace de temps qui se trouve entre le 15 de janvier et le 15 de Mars les sauvages le passent dans le bois

1st, to take away the oil; 2nd, for the Peltries. The agents will receive what they need, as usual; and the one at Tadoussac will not have the annoyance of having the other agents saddled upon him. I only make this suggestion because I have already Heard unfavorable comments; and, if they begin to complain at a mere plan, what will it be when it shall be necessary to execute it? They now regard themselves, and Rightly, as Equals; They do not even like to communicate their memoranda to others than to those in whose hands these must be placed, because they do not wish any one to know what they are asking, or how frequent are the returns which they make; these are mysteries that they keep from one another. But, if the agent of Tadoussac had all the merchandise in his hands, and if he were the distributor of it, he would be regarded (with Envy) as their superior; and this pretended superiority would be for him the source of a thousand vexations, which might be Spared him. Besides, the Tadoussac agent is not capable of such important details; he would give a good account of things in his way, but people would perhaps not be satisfied with it. But another might be put there, some one will say. I do not think this ought to be done at present, unless they wish to see the post of Tadoussac irretrievably lost. The savages are so attached to him that they do not conceal their sentiments upon this Point; and, besides, he is performing his duties well.

THE JEREMIE ISLETS.

THE Post of the Jeremie Islets, situated 30 leagues below Tadoussac, produces Seal-oil and Peltries. They hunt the Seal from the first ice until toward

pour chasser. ainsi ce poste est Mixte 35 a 40 Barriques c'est le produit des années Communes: Je ne scay pourtant quel sera celui de cet hyver, car ayant perdu Lannée dernière beaucoup de monde par la maladie, Il pourroit bien se faire que cette année ne seroit pas d'un grand produit quant a lhuile quoiqu'il en soit, il ne faut pas beaucoup de temps pour raccommoder ce poste: Le commis peut en arreter pour la mer de ceux qui ont continue de chasser dans le bois, a moins qu'il ait l'experience que la chasse du bois soit plus avantageuse que celle de la mer.

Non seulement il recoit les Pelleteries des sauvages domiciliés du Poste, mais encore celles des sauvages de la profondeur des terres qui les luy apportent a son poste et cest la querelle qui a toujours été entre les commis de Chek8timi et des islets: celui la reproche a celui ci de luy Enlever ses sauvages et veu proprement; L'un et L'autre s'attribuent les sauvages de Mana8an et d'8nichtagan — entre eux le debat: ceux qui ont les postes ne peuvent que gagner puis que L'un et L'autre commis travaillent pour le même maitre: mais la noble Emulation de leur postes sur son camarade, lenvie de montrer de bons retour entretient cette petite guerre. Ils se volent reciproquement des sauvages. Ils inventent mille petites ruses pour les attirer. Il n'y a pas grand mal a tout cela. de plus au commencement de Juin, le commis des Islets part pour Manik8agan, il remonte la Riviere jusqu'a vn certain endroit ou se trouvent les sauvages qui habitent ces terres, il traite avec eux, et Rapporte leurs Pelleteries. ainsi le poste des islets produit raisonnablement de Castor 4 a 500

Twelfth-day, and resume this pursuit from about the 15th of march, sometimes sooner, until the ice disappears. It is done at point des Betsiamioutes, two leagues from the post. The time between the 15th of january and the 15th of March the savages spend in the woods, hunting; thus this post has Varied resources. The usual yearly production is 35 to 40 Casks of oil. I do not know, however, what it will be this winter, for since many people were lost through sickness last year, It may easily happen that this year there will not be a great production of oil. However that may be, not much time is needed to attend to this post. The agent can detain for the sea some of those who have continued to hunt in the woods, unless his experience shows him that the forest hunting is more profitable than that of the sea.

He receives not only the Peltries from the savages domiciled at the Post, but also those of the savages from the interior, who bring them to him at his post. This indeed is the quarrel that has always been carried on between the agents of Chekoutimi and of the islets; the former reproaches the latter with Taking away his savages, but, in reality, each attaches to himself the savages of Manawan and Ounichtagan. They have the dispute, but those who have the posts have only the gain, since both agents work for the same master; the noble Emulation, however, between the two posts, the desire to show good returns, keeps up this petty war. They steal each other's savages; they invent a thousand little ruses to attract them. There is no great harm in all this. Moreover, at the beginning of June the agent of the Islets departs for Manikwagan, and goes up the River to a certain place, where he meets the savages who inhabit these

belles martres quelquefois 800 et davantage. Des peaux de Caribou bien passées, et des peaux de loup marins. quand les Renards donnent le long de la mer, il n'est pas celui qui en fait le moins.—

Dailleurs ce poste nest point de depense, il na point de passages a essayer qu un canot au printemps qu on envoie des Sept isles a Quebec et le commis ne donne rien pour Rien. aussi M. Cugnet disoit de ce Poste des islets etoit celui qui luy fesoit le moins de depense, et Luy rapportoit proportion gardee plus de profit.

CHEK8TIMI.

LE Poste de chek8timi est a 30 lieues de Tadoussac dans le haut du Saguenai, deux lieues plus haut que ce poste le saguenai n'est plus navigable que pour les canots. Ce poste est le plus beau de tout le domaine par la quantité de Pelleteries quil produit 3000 L et souvent plus de Castor: environ 2000 martres année commune, L'année dernière il y en auoit plus de 3000. des peaux dours des Loups cerviers, des loutres, en vn mot de Lavis même du commis, son poste a produit plusieurs fois depuis quil y est plus de 40000fl de Pelleteries, par consequent il dedommage dun moindre profit que lon fait dans les autres postes. Du poste de Chek8timi dependent le Lac St Jean, les Mistassins et Chom8kch8an.

1°. Les sauvages ne viennent gueres au Poste que dans les mois de Mai, juin et juillet. Il ny a que quelques familles qu'on peut regarder comme domiciliées du poste qui ne s'ecartent pas beaucoup. les autres vont au loing, c'est fort bien, car les environs

lands; he trades with them, and Brings back their Peltries. Thus the post of the islets may well produce 4 to 500 Beaver-skins, sometimes 800 and more handsome martens, well-dressed skins of the Caribou, and sealskins. When the Foxes are found along the sea, they are not the least resource.

Besides, this post causes no expense. It has no passages to pay for, except that of a canoe in the spring, which is sent from Sept isles to Quebec; and the agent gives nothing for Nothing. Also Monsieur Cugnet, therefore, said of this Post of the islets that it caused him the least expense, and brought Him in proportion the greatest profit.

CHEKOUTIMI.

THE Post of chekoutimi is 30 leagues from Tadousac, on the upper Saguenai; two leagues higher than this post, the saguenai is no longer navigable, except for canoes. This post is the most valuable of the whole domain, on account of the quantity of Peltries which it produces—3,000 Livres, and often more, of Beaver-skins, and about 2,000 martens in ordinary years; last year, there were more than 3,000 of the latter, besides skins of bears, Lynxes, and otters. In a word, according to The information of the agent himself, his post has, several times during his residence there, produced more than 40,000 livres' worth of Peltries. Consequently, it pays expenses at a smaller profit than is made in the other posts. On the post of Chekoutimi depend Lake St. John, the Mistassins, and Chomoukchwan.

1st. The savages come but little to the Post, except in the months of May, june, and july. There are only a few families who can be regarded as domiciled

de Chek8timi sont si Epuisés de betes qu'ils Risqueroient a crever de faim. Si pour quelque temps on abandonnoit ces terres, le Castor se multiplieroit, les betes deviendroient plus abondantes mais c'est demander L'Impossible aux sauvages. Ils feroient dix lieues pour aller tuer vn castor dun an, été ou hyver, sil scavoit le trouver. Ce nest donc pas de ces domiciliés qu'on attend beaucoup de profit: Ils ne sont cependant pas tout a fait inutiles. Ils font des canots pour la traitte des terres, et on les a toujours a la main pour les voyages qu'on est obligé de faire. parmi ces sauvages il y en a qui iroient volontiers a Tadoussac, et cest deux dont j'ay parlé dans L'article de ce dernier poste en disant qu'ils y seroient mieux et qu'ils apporteroient plus de profit.

2°. Les Gens du Lac St Jean sont les tristes restes d'une multitude etonnante de sauvages qui habitoient les terres. Il y a 60 a 70 ans. Il ne reste plus qu'une grande famille qui fait assés bien l'Interest du poste. Ils apportent leurs Pelleteries dans le temps que les batimens arrivent; et apres avoir goûté leau de vie, ils s'en retournent au lac pour y vivre leté au Poisson.

3°. Chom8kch8an etoit autrefois dependant du Lac St Jean. Les sauvages y apportent leurs Pelleteries ou bien on les alloit chercher comme on fait encore aujourd'hui. on y a hyverné quelques années: mais on a reconnu que c'etoit vne depense assés inutile, et qu'il suffisoit d'y aller a la fonte des glaces. Ce poste est scitué derriere les trois Rivieres. Il s'agiroit de les empecher d'y aller, et au lieu de 8 a 900 Martres qu'on a coutume d'y faire on en feroit beaucoup davantage. Ils y sont attirés par L'eaudevie

at the post, and who do not go far away; the others go to a great distance. This is a very good thing, for the environs of Chekoutimi are so Drained of animals that they would Risk dying of hunger. If these lands were abandoned for some time, the Beaver would multiply, and animals would become more abundant; but that would be asking The Impossible from the savages. They would travel ten leagues to kill a beaver a year old, summer or winter, if they could find it. It is not, then, from these settled savages that much profit is expected; however, They are not entirely useless. They make canoes for the inland trade; and we have them always at hand for the voyages that we are obliged to make. Among these savages there are some who would willingly go to Tadoussac, and it is of them that I have spoken in referring to the last post, saying that they would be better off, and that they would furnish more profit.

2nd. The People of Lake St. John are the sad remnants of an astonishing multitude of savages who inhabited the lands 60 or 70 years Ago. There only remain one large family, who work fairly well for the Interests of the post. They bring their Peltries at the time when the ships arrive; and, after having tasted the brandy, they return to the lake, to live there during the summer upon Fish.

3rd. Chomoukchwan was formerly dependent upon Lake St. John. The savages took their Peltries thither, or some one went after them, as is being done to-day. For some years the winter was passed there; but it has been seen to be a quite useless expense, and that it is sufficient to go there at the melting of the ice. This post is situated back of three

quon leur traite et qu'on leur donne a emporter dans les terres. C'est vn chemin quon na pu fermer jusqu'a present.

Le Commis de Chekxtimi y envoie vn traitteur quil fournit de marchandises avec deux françois et quelques sauvages de son poste. A la fin de jüillet tout le monde est de retour. Les sauvages ne valent rien et on ne scauroit trop s'en defier, les voyages des trois rivières Les ont absolument gatés: et ce seroit vne bonne œuvre et vn grand profit pour le poste de Chekxtimi si on pouvoit les retenir chez eux, et empecher les gens des trois Rivières d'envoyer des sauvages ou françois dans les bois avec de la boisson pour traiter avec eux. Desgroseilliers y a été plusieurs années de suite avec succès quoiquen dise M. Cugnet. Il sagit aujourd'hui de trouver vn homme qui puisse faire chaque année le voyage en qualité de traitteur, soit quil hyverne a Chekxtimi, soit quil s'y rende dès le petit printemps, et je pense quil y sera toujours a temps quand il partira de Quebec a la fin d'avril.

4° Les Mistassins sont les meilleurs gens du monde. Ils hyvernent environ a 200 lieues de chekxtimi en tirant vers la baye dhudson ou quelques vns d'entre eux vont traittée, quelques vns apportent eux même leurs Pelleteries au Poste; et on envoie vn traitteur chez eux pour recevoir celles des autres et leur donner leur besoins: depuis trois ans, cest vn Engagé de Tadoussac qui fait le voyage; aussi fatigant que celui de Chxm8kch8an mais il ne met pas tant de temps. pour celui de ch8om8kch8an ce ne sont que Rapides a monter; de lautre coté Ce sont des portages. c'est des Mistassins que sortent les

Rivers. It would be a question of preventing the savages from going there; and, instead of 8 or 900 Martens that are generally obtained at that place, there would be many more. They are attracted thither by The brandy that they get in trade, and that is given them to take into the interior. That is a road which we have not hitherto been able to close.

The Agent of Chekoutimi sends thither a trader, whom he furnishes with merchandise, also two frenchmen and some savages of his post. At the end of july, all these men have returned. The savages are worthless, and one cannot place too little confidence in them; the journeys to three rivers have completely spoiled Them, and it would be a desirable achievement and a great profit for the post of Chekoutimi if they could be retained at home, and if the people of three Rivers could be prevented from sending savages or frenchmen into the woods with liquor to trade with them. Desgroseilliers pursued this plan during the space of many years—and successfully, whatever Monsieur Cugnet may say of it. The question now is, to find a man who can make the voyage every year in the capacity of a trader, either wintering at Chekoutimi, or repairing thither early in the spring; and I think that he will always be there in time, if he will leave Quebec at the end of april.

4th. The Mistassins are the best people in the world. They winter about 200 leagues from chekoutimi, toward hudson's bay, where some of them go to trade. Some bring their Peltries to the Post themselves, and a trader is sent to their country to receive those of the others and supply their needs. During the last three years, it is an Engagé of Tadoussac who makes the voyage; it is as fatiguing

belles martres, pas si belles cependant que celles de La Riviere Moisy, mais en plus grand nombre. Comme le Commis de chekxtimi tient vn Etat exact de ce quil Recoit de chaque poste et qu'il en donne vn recepisse aux traitteurs comme il en recoit vn de leur part pour les marchandises quil leur livre il sera aisé de voir ce que chaque endroit fournit en particulier, et le profit quil produit.

5°. Reste vn Endroit ou on a commencé a Envoyer L année derniere, et ou je pense qu on doit Envoyer encore cette année. Cest xnichtagan. Si on peut reüssir dans cette entreprise ce sera vn grand avantage; on y attirera beaucoup de sauvages des terres. Les Mistassins même sy rendront volontiers a ce que Jay oui dire, et par la on sera dispensé de faire dans la suite le voyage des Mistassins; parceque xnichtagan sera comme vn rendés vous Commun ou tous les sauvages de ces cantons se rendront. Le Commis des islets pourra peut etre crier contre cet Etablissement, disant quon luy enleve ses sauvages, qu'importe on sera sur d'avoir leurs Pelleteries et on ne sera pas exposé a etre trompé car il y en a qui portent leur Pelleterie aux islets ou ils vont traiter et viennent tout de suite a chekxtimi prendre a credit ce qui est de lieu part vne friponnerie manifeste: on pourra y obvier par L Etablissement et peut etre dans la suite par l hyvernement D xnichtagan.

on trouvera aussi que la consommation de vivre est grande a Chekxtimi. Les sauvages dont les terres sont aux Environs du poste viennent au Magasin quand Ils jeunent dans les bois car Jay deja dit que les betes y etoient rare. 2° Cette quantité de sauvages qui se Rassemblent pour la traite en Mai, Juin

as that to Choumoukchwan, but it does not take so much time. As to that of chouomoukchwan, there are nothing but Rapids to ascend; on the other side, There are portages.²¹ It is from the Mistassins that the handsome marten-skins come,—not so fine, indeed, as those of The River Moisy, but in greater numbers. As the Agent of chekoutimi keeps an exact Account of what he Receives from every post, and gives a receipt for it to the traders, receiving one from them for the merchandise that he delivers to them, it will be easy to see what each separate district furnishes, and the profit that it returns.

5th. There remains one Place to which the agent began to Send goods last year, and whither I think they ought to be Sent this year also. It is Ounichtagan. If this enterprise can be made to succeed, it will be a great advantage; many savages from the interior will be attracted to that place. The Mistassins themselves will repair thither willingly, according to what I have heard; and thus the Frenchmen will afterward be relieved from making the voyage to the Mistassins, because Ounichtagan will be, so to speak, a Common rendezvous, to which all the savages of these regions will flock. The Agent of the islets may, perhaps, inveigh against this Establishment, saying that his savages will be taken away. What does it matter? We shall be sure to obtain their Peltries, and will not be exposed to deception; for there are some who take their Peltries to the islets, where they go to trade, and come straightway to chekoutimi to get goods on credit,—which is plain knavery on their part. This could be obviated by Establishing a post, and perhaps, afterward, by maintaining it in the winter, At Ounichtagan.

et juillet en consomment terriblement. Jay vue de mes propres yeux jusqu'a dix quarts par jour, encore estoient-ils bien modiquement partagés: Comme les marchandises manquent le printemps par les Envoys qu'on est obligé de faire pour les Mistassins et pour chom8kch8an; Il est arrive souvent que ces sauvages restent dix et douze jours au Poste pour attendre le batiment et par consequent les marchandises dont ils ont besoin, cependant il faut les nourrir, et il arrive alors que tout le monde patie. françois et sauvages jeunent par le Retardement du batiment qui devoit estre a chek8timi dans les premiers jours de Juin au plus tard, alors la consommation seroit moins grande, parcequ'en deux ou trois jours de temps on expédieroit tout le monde. 3°. Quand tous ces sauvages retournent dans les terres on les fournit de vivres, que l'on marque sur leur compte, et quand par chaque famille on ne donneroit que la moitié dun quart, cela iroit loin, mais Ils en emportent davantage. ainsi on voit par ce que je viens de dire que cette consommation est inevitable. 2°. que pour la diminuer Il faut faire partir le batiment de grand printemps afin que les sauvages restent moins de temps au poste. on leur fait communement vn festin a l'arrivée du batiment, et plutot que de manquer ce festin, ils resteroient au Poste jusqu'a la fin de juillet mais quand il est fait, et on le fait le plutost que L'on peut; on voit chacun prendre son parti et s'enfoncer dans les bois jusqu'au printemps suivant.

Je ne parle pas Ici de la Batisse du moulin a scie dans La Riviere de Pepa8etiche, a vne demie Lieue en deça de chek8timi: je diray seulement que pour la sureté des mouvemens Il ne faut que deux scies et

It is also found that the consumption of food is great at Chekoutimi. The savages whose lands are in the Environs of the post come to the Warehouse when They fast in the woods, for I have already said that animals are rare there. 2nd, The many savages who Assemble for the trade in May, June, and july consume an extraordinary amount. I have with my own eyes seen them eat as much as ten quarts²² a day, and yet they were very moderately portioned. As the merchandise fails in the spring, on account of the goods that have to be Forwarded to the Mistassins and for chomoukchwan, It has happened often that these savages remain ten or twelve days at the Post to await the ship, and with it the merchandise of which they have need. Meanwhile, they have to be fed, and it happens then that every one suffers. Both frenchmen and savages fast on account of the Delay of the ship, which ought to be at chekoutimi in the first days of June, at the latest; then the consumption would be less, because in two or three days every one would be sent away. 3rd, When all these savages return into the interior, they are furnished with food, which is placed upon their account; and, if each family were only given the half of a quart, this would go far, but They carry away more. Thus it is plain, by what I have just said, that this consumption of food is inevitable. 2nd, in order to diminish it, It is necessary to have the ship depart early in the spring, in order that the savages may remain less time at the post. A feast is generally made for them at the arrival of the ship, and, rather than to go without this feast, they would remain at the Post until the end of july; but when it is given, and it is given as soon as possible, each is seen to

deux montures; ceux que Jay Interrogés sur cet article et qui sont au fait, m'ont assuré que deux scies entretenues jour et nuit donneroient par 24 heures 140 ou 150 planches et que si on augmentoit le nombre de scies, on n'en tireroit pas davantage: que l'on revenoit a l'autre: vne monture pour chaque scie, et vne scie de rechange. Les scieurs se relevant par quart, Le moulin marcheroit toujours depuis le 15 ou le 20 d'avril jusqu'au 15 de 9^{bre}, cest a dire plus de six mois. on transporterait les planches en cajeu jusqu'a la Crique trois lieues plus bas que le moulin: tout batiment peut y venir sans danger. et L'entrepot seroit a Tadoussac.

LE SEPT ISLES.

IL y a deux hyvernemens aux sept isles pour la chasse du loup marin. La Pointe a la Croix et les sept isles même. La reussite de cette chasse depend des glaces. quand elles ne sont pas en grande quantité, et que les vents ne sont pas trop violens, elle est plus abondante. Il ny auoit L'année derniere que 30 a 35 barriques d'huile, mais cest vne petite année, on en fait communement davantage. Les Pelleteries n'y sont pas en si grand nombre qu'a chek8timi mais elles sont plus belles. on a tiré jusqu'a 800 belles Martres du Castor, et grand nombre de peaux de Caribou. La Riviere Moisy 5 lieues plus bas que les sept isles par ou la plupart des sauvages sortent des terres, a donné son nom a ces belles Martres si Estimées: Le poste des Sept isles a manqué rarement depuis que Dufresne la gouverne mais Il est presque hors detat de continuer ses hyvernemens: le voyage qu'on est obligé de faire

take his share, and plunge into the woods until the following spring.

I do not speak Here of the Construction of the sawmill in The River Pepawetiche, at half a League this side of chekoutimi; I will merely say that only two saws and two mountings are necessary to keep the mill in constant operation. Those whom I have Questioned upon this point, and who are well informed, have assured me that two saws kept going day and night will produce 140 or 150 planks every 24 hours. They also said that no advantage is to be derived from increasing the number of saws, and that they were returning to the other,—one mounting for each saw, and a saw in reserve. If the sawyers relieved each other by the quarter, The mill would continue going from the 15th or 20th of april until the 15th of November,—that is to say, more than six months. The planks could be carried in a raft to the Creek three leagues below the mill; all the ships can go there without danger, and The warehouse would be at Tadoussac.

SEPT ISLES.

THERE are two wintering-places for hunting the seal at sept isles,—Pointe a la Croix, and the seven islands themselves. The success of this hunting depends upon the ice; when it is not in great quantity, and when the winds are not too violent, the yield is much larger. Last year, there were only from 30 to 35 casks of oil, but it was a poor year; there is generally more. The Peltries are not so numerous as at chekoutimi, but they are of better quality. They have obtained as many as 800 fine Martens, some Beavers, and a great many

dans les terres a la fin de juin la ruiné; et c'est cependant de ce voyage que depend le succes de la traitte. Celui qui est au Poste aujourd'hui est son Eleve, peut-etre reussirait-il comme son maitre.

Mingan fait tort aux Sept isles: ce poste en est a 30 lieues, et les Limites du domaine sont a La Riviere aux huitres deux lieues plus bas que La Riviere Moisy. Les sauvages de Mingan viennent jusqu'a La Riviere aux huitres faire la chasse et debauchent quelquefois les sauvages de Sept isles. on a souvent Crié contre Ce voisinage, mais Comment y remedier!

La Pesche du Saumon pourroit etre vn objet aux sept isles si elle y etoit entretenue chaque année. elle se fait en Juillet: en 15 ou 18 jours La Pesche est faite, et on m'a assuré qu'on en feroit sans peine vne vingtaine de Barrique. si le Commis auoit des Rets et donnoit de bons ordres aux Engagés qui restent au Poste pendant son voyage des terres, cette pesche se feroit sans qu'on s'en apperçut. il est vray que le batiment des sept isles arriveroit a Quebec 15 jours plus tard, mais qu'importe il y seroit toujours avant Le 15 d'aoust, et auroit plus de temps qu'il ne luy en faut pour se preparer a retourner. Les frais n'augmenteroient pas puisque les Engages sont a L'année, et que d'ailleurs Ils n'ont pas grande chose a faire dans cette saison. En fesant valoir tous ces petits avantages chaque poste augmenteroit en profit.

Voila ce que je puis dire sur les postes, si mes connoissances sont bornées elles sont justes.

J'ajoute vn mot par rapport aux Commis.

Je pense qu'on risqueroit beaucoup de les changer aujourd'hui, qu'on doit faire au Contraire tout son possible pour les engager [à] arrester. 1°. on ne

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Caribou-hides. The River Moisy, 5 leagues below sept isles, by which most of the savages come from the interior, has given its name to these beautiful and so highly Valued Martens. The post of Sept isles has seldom failed to be profitable, while Dufresne has managed it; but He is hardly in a condition to continue his winter enterprises; the voyages that he has to make into the interior at the end of june have ruined him,—yet upon this voyage depends the success of the trade. The man who is at the Post to-day is his Pupil; perhaps he will succeed as did his master.

Mingan is injuring Sept isles; this post is 30 leagues from them, and the Limits of the domain are at Riviere aux huitres ["oyster River"], two leagues farther down than The River Moisy. The savages of Mingan come as far as Riviere aux huitres to hunt, and sometimes debauch the savages of Sept isles. Protest has often been made against This proximity; but How remedy it?

The Salmon-Fishing might be made a business at sept isles, if it were kept up every year. It is done in July; in 15 or 18 days The Fishing is over, and I have been assured that they could easily catch some twenty Caskfuls. If the Agent had Nets, and gave proper orders to the Engagés who remain at the Post during his journey into the interior, this fishing would be done without one's noticing it. It is true that the ship from sept isles would arrive at Quebec 15 days later, but what would that matter? It would always get there before The 15th of august, and would have more time than it needed to prepare for its return. The expenses would not be increased, since the Engagés contract for The year; and as, besides, They have nothing very important to do at

ran Dorée

pourroit trouver vn meilleur fermier pour La Malbaye. Il sy est tellement attaché quil regarde comme son bien propre celui quil a entre les mains, et quil fait tous ses efforts pour le faire valoir autant quil depend de lui. 2° Celui de Tadoussac a trouvé le moyen de s'attacher les sauvages. Il en fait ce quil veut et depuis 4 ans quil est Commis, son poste a toujours reussi quant a L huile de Loup Marin. Il na pas L Ecriture bien a la main, mais il rend ses Comptes fidelement, et M Cugnet en a toujours paru content. dailleurs les sauvages se disperseroient peut etre si on leur en donnoit vn quil n'aimassent point.

*Joseph
Dorval*

3° Celui de chek8timi gouverne le poste depuis plus de 14 ans: Il est aimé des sauvages assés difficiles a mener dans Ce Canton Il a le talent de les Encourager, et si on Lotoit, Il y auroit a craindre que les Mistassins qui Luy sont attaches ne fissent porter leurs Pelleteries a La baye dhudson, dont ils ne sont pas si Eloignes que de chek8timi, et ceux de chom8kch8an aux trois Rivieres 4° Celui des islets de Jeremie a toujours bien conduit son poste, et Jay remarqué en son lieu que sa bonne administration avoit fait le profit de M Cugnet. 5°. Celui des Sept isles est vn vieux Routier, dans le metier, c'est dommage quil soit vsé. si on le changeoit avec Celui des islets, Il seroit tres en etat de continuer ses services, et s'y Livreroit volontiers, il s'agit de le scavoir, si celui des islets voudroit ce changement.

*Joseph
Amelin, dit
francher-
ville**Dufresne*

Je prie Monsieur l'Intendant de garder pour luy ce memoire et sil jugeoit a propos d'en faire extraite quelque chose de ne point dire de qui Il luy vient.

5^e avril 1750.

that season. By making all these little advantages avail, each post would increase its profits.

That is what I can say regarding the posts; if my knowledge is limited, it is correct.

I will add one word in reference to the Agents.

I think that there would be a great risk in changing them now, and that, on the Contrary, everything possible ought to be done to engage them to remain. 1st. No better farmer for La Malbaye could be found. He is so attached to it that he regards as his very own what is placed in his hands, using all his efforts to make it valuable, so far as that depends upon him. 2nd. The Tadoussac agent has found the way to attach the savages to him. He does with them as he pleases; and during the 4 years while he has been Agent, his post has always succeeded in regard to Seal-oil. He is not very skillful in Writing, but he renders his Accounts faithfully, and Monsieur Cugnet has always appeared satisfied with him. Besides, the savages would perhaps disperse if any one whom they did not like were given to them. 3rd. The chekoutimi agent has been managing the post for more than 14 years; He is liked by the savages, who are quite difficult to lead in This Canton. He has the talent to Encourage them; and, if He were removed, It is to be feared that the Mistasins, who are attached to Him, would have their Peltries taken to hudson's bay, from which they are not as Far as from chekoutimi; and that the savages of chomoukchwan would carry theirs to three Rivers. 4th. The agent of the Jeremie islets has always conducted his post well; and I have, in the proper place, remarked that his careful administration has

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*Joseph
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*François
Dorée.*

*Joseph
Dorval.*

*Joseph
Amelin, dit
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La maniere de traitte est vniforme dans tous les postes excepté les Sept isles ou lon vend plus cher: chaque vingt sols cest vn castor de bonne grandeur, car des petits on en prend deux quelque fois trois vne martre quelque belle quelle soit est prise sur le meme pied, ainsi que les Renards communs, Loutres Peca[ns] oursons &c. le Loup cervier quand il est beau vaut [*blank space in MS.*] castors quelque fois plus, quelque fois moins: sa grandeur et son poil en font le prix. vn renard argenté 6 Castors un renard noir 20 ou 22. Ainsi vne aulne de drap qui est marque sur la facture . . . 8¹¹ par exemple se vend 8 martres ou 8 Castors &c. Les sauvages de Tadoussac et des islets traittent leur huile au Castor: Cinq pots dhuile pour vn. La Barrique pour 22. La peau de grand Loup marin vn Castor, ainsi des autres en proportion.

brought profit to Monsieur Cugnet. 5th. The agent of Sept isles is an old Stager in the trade; it is a pity that he is worn out. If he were exchanged with The agent at the islets, He would be in very good condition to continue his services, and would willingly Devote himself to it. The point is, to ascertain whether the agent at the islets would like this change. Dufresne.

I pray Monsieur the Intendant to keep this memorandum to himself; and, if he judge it proper to make some extracts from it, not to say from whom It comes to him.

april 5th, 1750.

The manner of trade is uniform in all the posts, except at Sept isles, where they sell at a higher price. Every twenty sols represents a beaver of good size; while for the little ones they get two, and sometimes three. A marten, however fine it is, is taken at the same rate, as well as the common Foxes, Otters, Pecans,²³ bear's cubs, etc. The Lynx, when it is fine, is worth [*blank space in MS.*] beavers, sometimes more, sometimes less; its size and its fur determine its price. A silver fox is worth 6 Beavers; a black fox, 20 or 22. Thus, for example, an ell of cloth which is marked upon the invoice " . . . 8 livres," is sold for 8 martens or 8 Beavers, etc. The savages of Tadoussac and of the islets trade their oil for the Beaver: Five pots of oil for one, and A Cask for 22; one large Sealskin for a Beaver; and so on, in the same proportion.

Mission de Tadoussac, 1740-50.

JOURNAL DU PÈRE J. B. MAURICE.

1740.

JE suis parti de Québec le 14 de juin 1740 pour venir prendre la place du Rev. Père Laure mort deux années auparavant aux Eboulements.

Le R. P. Chardon ancien missionnaire des *8tta8às* et qui 40 ans auparavant avait été aux Mistassins pour visiter cette mission et examiner s'il pourrait hyverner en ce lieu là par zèle et par amitié pour moy, dans le dessein de m'aider dans les commencements, a bien voulu s'embarquer avec moy dans le petit vaisseau nommé le St. Etienne où s'était aussi embarqué M. Cugnet pour visiter les postes du domaine du Roy dont celui-ci est maintenant le fermier. Nous avons d'abord parcouru les missions des Islets de Jérémie et de Tadoussac. De là nous avons monté le Saguenay et le 2 du mois de juillet de la même année nous avons mis pied à terre à Chikoutimy.

Le 22 d'Août je suis descendu seul à Tadoussac pour quelques raisons importantes par l'avis et du consentement du R. P. Chardon qui a bien voulu rester seul à Chikoutimy pour quelques semaines jusqu'au retour de la barque dans laquelle il s'est embarqué pour s'en retourner à Québec le 1^{er} ou le 2nd de septembre.

Mission of Tadoussac, 1740-50.

JOURNAL OF FATHER J. B. MAURICE.

1740.

I LEFT Quebec on the 14th of June, 1740, to take the place of Reverend Father Laure, who died two years before at les Eboulements.

Reverend Father Chardon,—a former missionary among the Outtawàs, who, 40 years before, had gone to the Mistassins to visit that mission, and to ascertain whether he could winter in that region,—through zeal and through love for me, with the purpose of assisting me at the beginning, was pleased to embark with me in the little vessel called the *S^t. Etienne*, on which Monsieur Cugnet had also embarked to visit the posts of the King's domain, of which he is now the farmer. We went first to the missions of the Jérémie Islets and of Tadoussac. Thence we ascended the Saguenay, and, on the 2nd of the month of July in the same year, we landed at Chikoutimy.

On the 22nd of August, I went down alone to Tadoussac, for some reasons of importance, by the advice and with the consent of Reverend Father Chardon; he was very willing to remain alone at Chikoutimy for some weeks until the return of the bark, on which he took passage, to return to Quebec, on the 1st or 2nd of September.

On the 4th, the same schooner passed before

Le 4, la même goélette passant devant Tadoussac je m'y suis joint au R. P. Chardon pour aller visiter la mission de la Malbaie.

Enfin le 7 du même mois nous nous sommes quittés l'un et l'autre avec un grand regret de part et d'autre, le R. P. Chardon s'en retournant à Québec dans la goélette et moi restant à la Malbaie pour quelques semaines.

Le 20 du même mois j'en suis parti pour m'en retourner à Chikoutimy, ou je suis arrivé le 24 du même mois; c'est dans ce poste que j'ai hyverné cette première année de ma mission.

1741.

Vers la my-may je me trouvais obligé de descendre le Saguenay et de monter à Québec pour m'y faire guérir d'une incommodité très fâcheuse invétérée sur moi, mais dont je ne m'étais aperçu que quelques jours auparavant. Je pensai passer en France l'automne. Mais par une permission de Dieu à qui mille actions de grâce soient rendues, il fut conclu par les Supérieurs et de l'avis du frère Jean Boispineau apothicaire qu'on entreprendrait ma guérison par une opération qui a fort bien réussi. Après Dieu j'ai l'obligation de cet heureux succès aux soins et à l'habileté de ce cher frère, qui dans l'opération eut la gloire d'avoir lui seul connu véritablement la nature de mon mal. Cette incommodité m'a fait passer une année entière à Québec.

1742.

Sur la fin du mois de May, je m'embarquai de Québec en canot pour m'en retourner dans ma mission

Tadoussac; and I joined Reverend Father Chardon on it, in order to visit the mission of la Malbaie.

Finally, on the 7th of the same month, we parted with great regret on both sides,—Reverend Father Chardon returning to Quebec in the schooner while I remained at la Malbaie for some weeks.

On the 20th of the same month, I left that place to return to Chikoutimy, where I arrived on the 24th of the same month. I wintered at this post in the first year of my mission.

1741.

About the middle of May, I was obliged to descend the Saguenay and go up to Quebec, to get cured of an irksome ailment which had become chronic with me, but which I had noticed only a few days before. I thought that I would have to go to France in the autumn; but through the permission of God, to whom I render a thousand thanks, it was decided by the Superiors—with the advice of brother Jean Boispineau, the apothecary²⁴—that my cure should be attempted by means of an operation, which was very successful. I am indebted for this happy result, after God, to the care and skill of that dear brother—who, through the operation, had the glory of being the only one who really knew the nature of my disease. This illness compelled me to pass a whole year at Quebec.

1742.

About the end of May, I embarked at Quebec in a canoe to return to my mission, perfectly cured. After spending some days at la Malbaie, and nearly two weeks at Tadoussac, I reached Chikoutimy on the 15th of June. On the schooner's first voyage,

parfaitement guéri. Après avoir resté quelques jours à la Malbaie et près de deux semaines à Tadoussac j'arrivai le 15 de Juin à Chikoutimy. Dans le premier voyage de la goélette M. Gosselin prêtre et chanoine de la cathédrale de Québec s'embarqua avec M. Cugnet pour voir si dans les terres du Domaine il ne trouverait pas quelques plantes particulières. Il a eu le bonheur, dit-on, d'en rencontrer quelques unes qui ont été estimées et reçues au jardin du Roy en France.

J'ai hyverné cette année là à la Malbaie ou pendant mon hyvernement on a coupé dans le bois et emmené sur le lieu des pièces de bois pour la construction d'une nouvelle chapelle qui devait être construite dans l'été de l'année 1743 et qui l'aurait été en effet sans la négligence d'un des fermiers du dit endroit.

Le 14 d'octobre après avoir séjourné environ un mois à Québec au retour de ma mission, je me suis embarqué dans la petite barque des Sept-Isles nommé le St. François, dans le dessein de venir hyverner cette année là dans ce poste où je suis arrivé pour la ière fois le 10 de novembre. Nous avons mouillé le 27 d'octobre dans le Havre de St. Nicolas pour y mettre les provisions nécessaires pour l'hyvernement qui se fait à la pointe à la croix à une lieue environ plus haut que ce Havre.

Le 10 de novembre j'ai enfin mis pied à terre aux Sept Isles où j'eus le bonheur de célébrer la messe pour la première fois ce même jour là qui était un dimanche. Le 12 de Mars 1744, Joseph Philibot que j'avais pris l'automne d'auparavant avec moi et que j'avais mené aux Sept Isles pour y hyverner avec

Monsieur Gosselin, priest and canon of the Quebec cathedral, embarked with Monsieur Cugnet to see whether he could not find some especial plants on the lands of the Domain. He was fortunate enough, I am told, to find some which were considered valuable, and were accepted in the King's garden in France.

I spent the winter of this year at la Malbaie, where during my wintering they hewed in the forest, and brought down to the site selected, the timber required for erecting a new chapel. It was to have been built in the summer of the year 1743; and this would, in fact, have been done had it not been for the negligence of one of the farmers of that place.

On the 14th of October, after having spent a month at Quebec on my return from my mission, I embarked on the small vessel from Sept Isles, called the *St. François*, with the purpose of wintering that year at this post, where I arrived for the 1st time on the 10th of November. We had anchored on the 27th of October in the Harbor of St. Nicolas, to leave the provisions required by those who were to winter at the post of *pointe à la croix*, about a league above that Harbor.

On the 10th of November, I at last landed at Sept Isles, where I had on the same day, which was a Sunday, the happiness of celebrating mass for the first time. On the 12th of March, 1744, Joseph Philibot—whom I had taken with me the previous autumn, and whom I had brought to Sept Isles to winter there with me—and Michel Drapeau, one of the *engagés* of the post, were among the first to square timber for the chapel that I intend, with the favor of God, to build at this spot. In the afternoon of

moi avec Michel Drapeau un des engagés de ce poste ont été des premiers à équarrir le bois pour la chapelle que j'ai dessein de faire lever dans cet endroit avec la grâce de Dieu ; l'après diné de ce jour je fus moi même dans le bois où ils étaient à travailler donner quelques coups de hache pour animer nos ouvriers et avoir la consolation d'avoir mis aussi la main à l'ouvrage.

Le 14 d'avril je partis des Sept Isles pour aller à Mingan, où M. Volant m'avait invité plusieurs fois de l'aller voir. J'y arrivai le 16 du même mois sur les six heures du soir. Le 3 de mai, quatrième dimanche après Pâques et jour de l'invention de la Ste. Croix, j'eus la consolation d'y voir planter par M. Volant et tous les français qui étaient pour lors dans ce poste, une croix de 25 pieds de haut que je benis ce jour là, à la grande satisfaction de tout le monde.

Le troisième jour après mon arrivée en ce lieu, j'en repartis pour retourner aux Sept Isles où j'arrivai dès le lendemain sixième jour du même mois, une heure ou deux après soleil couché. J'y restai encore plus de trois semaines c'est-à-dire jusqu'au 1^{er} de juin que je m'embarquai en canot pour revenir dans les autres postes. Après avoir séjourné environ un mois à Québec, j'en suis parti le 10 d'octobre, jour de St. François Borgia pour venir hyverner à Chikoutimy où j'arrivai la veille de la Toussaint, et le lendemain des morts j'en repartis pour aller voir et confesser les francs et les sauvages de Tadoussac. Le 12 de novembre, je m'embarquai le soir pour remonter à Chikoutimy, mais nous ne pûmes faire que

the same day, I myself went to the woods where they were working, to strike some blows with an axe, for the purpose of animating our workmen and enjoying the consolation of also having a hand in the work.

On the 14th of April, I started from Sept Isles to go to Mingan, where Monsieur Volant had several times invited me to visit him. I arrived there on the 16th of the same month, about six o'clock in the evening. On the 3rd of May,—the fourth Sunday after Easter, and the feast of the invention of the Holy Cross,—I had the honor of seeing erected there, by Monsieur Volant and all the French then at the post, a cross 25 feet high, which I blessed on that day, to the great satisfaction of all.

On the third day after my arrival at that place, I left it to return to Sept Isles, where I arrived on the following day, the sixth of the same month, an hour or two after sunset. I remained there for more than three weeks longer,—that is to say until the 1st of June, when I embarked in a canoe to go among the other posts. After spending about a month at Quebec, I left it on the 10th of October, the feast of St. Francis Borgia, to winter at Chikoutimy. I arrived there two days before All Saints' day, and on the day after All Souls' day I left again, to see and confess the French and savages at Tadoussac. On the 12th of November, I embarked in the evening to go up to Chikoutimy; but we could only proceed 4 leagues that day. After being wind-bound for two whole days, I was obliged to return to Tadoussac to say mass, on the third day, which was a Sunday,—as the wind still continued contrary, and one of my canoemen had fallen ill. At last I started in the

4 lieues ce jour là, et après avoir été dégradés deux jours entiers je fus obligé de retourner le troisième jour qui était un dimanche à Tadoussac y dire la messe, le vent contraire continuant toujours et un de mes canoteurs étant tombé malade. Le matin enfin j'en repartis avec un bon vent et le lendemain avant la pointe du jour je me suis rendu à Chekoutimy et j'ai envoyé cette année Philibot que je garde toujours à mon service aux Sept Iles hyverner pour préparer tout doucement pendant le cours de l'hiver et dès le petit printemps, tout ce qui est nécessaire pour faire lever la chapelle.

JOURNAL DU PÈRE COQUART.

1746.

JE fus nommé à la mort du P. Maurice pour aller confesser les français des postes: je partis donc de Québec le 13 de Mai et je retournai le 17 Juillet. Je fus ensuite nommé tout de bon pour successeur de ce cher Père et je partis de Québec le 27 octobre. Après avoir fait ma mission à la Malbaie et à Tadoussac je me rendis à Chekoutimi que j'avais choisi pour le lieu de mon hyvernement, le 20 9bre., après avoir couru danger de dériver au milieu des glaces dans lesquelles je fus enfermé environ deux heures.

1747.

Le 21 de Mars, Blanchard est parti pour aller écarriir la nouvelle Eglise à Tadoussac, selon l'engagement par écrit que j'ay avec lui.

Le 16 Mai j'ai bénie la place de la nouvelle église et coigné la première cheville.

morning, with a favorable wind; and on the following day, before dawn, I proceeded to Chekoutimy. This year I sent Philibot, whom I always retain in my service, to Sept Iles to spend the winter there, and to prepare quietly during the winter, and early in the spring, all that is needed for building their chapel.²⁵

JOURNAL OF FATHER COQUART.

1746.

AT the death of Father Maurice I was appointed to confess the French at the posts. I therefore left Quebec on the 13th of May, and returned on the 17th of July. I was afterward permanently appointed as the successor of that dear Father, and I left Quebec on the 27th of October. After officiating in my mission at la Malbaie and at Tadoussac I arrived on the 20th of November at Chekoutimi, which I had selected as my winter-quarters,—after running the risk of drifting about in the ice, by which I was surrounded for nearly two hours.

1747.

On the 21st of March, Blanchard departed to prepare the timber for the new Church at Tadoussac, in accordance with the written agreement which I had with him.

On the 16th of May, I blessed the site of the new church, and drove the first nail.

Nota. Monsieur Hocquart,²⁶ the Intendant of New France gave all the boards, planks, and shingles, and all the nails necessary for the building; while I undertook, for myself and my successors, to say mass

Nota. Monsieur Hocquart Intendant de la Nouvelle France a accordé toutes les planches, madriers, bardeaux et tous les clous nécessaires pour la bâtisse et je me suis engagé pour moi et mes successeurs à dire pour lui la messe de Ste. Anne tandis que l'église subsistera pour reconnaître sa libéralité.

1747.

Le 5 d'Avril je partis de Chekxtimi sur les glaces pour me rendre à Tadoussac, j'y restai cinq jours et je fus faire gagner le Jubilé à la Malbaie. Je retournai le 27 à Tadoussac, d'où je partis le 2 de juin pour Chekxtimi où j'arrivai le 3 au matin, j'eus la consolation de terminer l'affaire d'un malheureux qui vivait dans le crime depuis longtemps. Je partis de Chekoutimi le 1er de juillet ayant été arrêté, partie pour une plaie à la jambe, partie pour conclure un mariage que j'avais fort à cœur et je pus me rendre aux Islets de Jérémie le 5 de Juillet. Je revins à Tadoussac pour la fête de Ste. Anne et après un second voyage à Chekxtimi, et un à Québec, je fus passer l'hiver à Bon-désir.

Le 4 mars 1748 on me vint chercher pour Chekxtimi où il y avait des malades, j'en revins à Tadoussac. Le 21 je fus à Québec où j'obtins encore de monsieur l'Intendant 300 liv. pour ma nouvelle Eglise de Tadoussac.

L'automne 1749 M. Bigot Intendant m'accorda 200 liv. pour mon église de Tadoussac qui fut couverte et fermée cette année.

Enfin à la St. Jean de l'an 1750 la dite Eglise fut parfaitement achevée et fut estimée 3000 liv. par M.

for him on St. Anne's day, so long as the church should exist, as an acknowledgment of his liberality.

1747.

On the 5th of April, I left Chekoutimi on the ice to go to Tadoussac. I remained there five days, and then went to la Malbaie to enable them to obtain the indulgences of the Jubilee. I returned on the 27th to Tadoussac, whence I started on the 2nd of June for Chekoutimi, arriving there on the morning of the 3rd. I had the consolation of putting an end to the misconduct of a wretched man who had for a long time lived an evil life. I left Chekoutimi on the 1st of July, having been detained partly owing to a sore leg, and partly because I wished to conclude a marriage upon which I had greatly set my heart; and I was able to go to the Jérémie Islets on the 5th of July. I returned to Tadoussac for the festival of St. Anne; and, after a second voyage to Chekoutimi and one to Quebec, I went to spend the winter at Bon désir.

On the 4th of March, 1748, I was sent for to go to Chekoutimi, where some people were sick, and I returned to Tadoussac. On the 21st, I went to Quebec, where I obtained from monsieur the Intendant a further amount of 300 livres for my new Church of Tadoussac.

In the autumn of 1749, Monsieur Bigot, the Intendant, granted me 200 livres for my church of Tadoussac, which was roofed and closed in this year.²⁷

Finally, on the feast of St. John in the year 1750, the said Church was completely finished; and it was valued at 3,000 livres by Monsieur Guillemain,

Guillemin Conseiller au Conseil de Québec et Commissaire du Roy à M. Hary nouveau fermier des postes du 1er octobre dernier. *Nota* que ces trois mille livres et les ornements de l'église furent payées au fermier en remboursement quoiqu'il n'eusse pas déboursé un sol.

Councilor of the Quebec Council, and King's Commissioner, who on the 1st of last October made his report to Monsieur Hary, the new farmer of the posts.

Nota. These three thousand livres and the value of the church ornaments were paid to the farmer as a reimbursement, although he had not spent a single sol.

Lettre du Père Vivier, Missionnaire aux Illinois,
au Père * * *.

M^{ON} CHER AMI,
P. X.

Quand on part de France pour les pays lointains, il n'en coûte rien pour faire des promesses à ses amis; mais, arrivé au terme, ce n'est pas un petit embarras de les exécuter, sur-tout les premières années; nous n'avons ici qu'une seule occasion tous les ans pour faire tenir nos lettres en France; il faut donc consacrer une huitaine de jours à écrire sans relâche, si l'on veut effectuer toutes ses promesses. De plus, ce qu'on a à mander de ce pays-ci, est si peu curieux, si peu édifiant, que cela ne vaut pas la peine de mettre la main à la plume. C'est moins pour satisfaire votre curiosité, que pour répondre à l'amitié que vous me témoignez, que je vous écris aujourd'hui. Tâchons cependant de vous donner quelque idée du pays, de ses habitans et de nos occupations. Les Illinois sont par le 39^e. degré de latitude septentrionale, environ à 9 degrés de la nouvelle Orléans, capitale de toute la Colonie; le climat est à-peu-près comme celui de France, avec cette différence, que l'hiver y est moins long et moins continu, et les chaleurs un peu plus grandes en été; le pays, en général, est entrecoupé de plaines et de forêts, et arrosé d'assez belles rivières. Le bœuf sauvage, le chevreuil, le cerf, l'ours, la dinde sauvage, abondent de toutes parts, en toute saison,

Letter from Father Vivier, Missionary among
the Illinois, to Father * * * .

MY DEAR FRIEND,
Pax Christi.

When one leaves France for distant countries, it is not difficult to make promises to one's friends; but, when the time comes, it is no slight task to keep them, especially during the first years. We have here but a single opportunity, once a year, for sending our letters to France. It is therefore necessary to devote an entire week to writing, without interruption, if one wish to fulfill all one's promises. Moreover, what we have to write of this country is so little curious and so little edifying that it is hardly worth while to take up a pen. It is less for the purpose of gratifying your curiosity than of responding to the friendship that you display for me, that I write to you to-day. Let us try, nevertheless, to give you some idea of the country, of its inhabitants, and of our occupations. The Illinois country lies about the 39th degree of north latitude, about 9 degrees from new Orleans, the capital of the whole Colony. The climate is very much like that of France, with this difference, that the winter here is not so long and is less continuous, and the heat in summer is a little greater. The country in general is covered with an alternation of plains and forests, and is watered by very fine rivers. Wild cattle, deer, elk, bears, and wild turkeys abound everywhere, in

excepté près des endroits qui sont habités: il faut aller pour l'ordinaire à une ou deux lieues pour trouver le chevreuil, et à sept ou huit pour trouver le bœuf. Pendant une partie de l'automne, pendant l'hiver et une partie du printemps, le pays est inondé de cygnes, d'outardes, d'oies, de canards de trois espèces, de pigeons sauvages, de sarcelles et de certains oiseaux gros comme des poules, qu'on appelle faisans en ce pays-ci, mais que je nommerais plutôt gelinotes, qui, cependant, ne valent pas les gelinotes d'Europe, à ce que je pense. Je ne parle pas des perdrix ni des lièvres, parce qu'on ne daigne pas tirer dessus. Les plantes, les arbres, les légumes qu'on a apportés de France ou de Canada, y réussissent assez bien; en général, le pays peut produire toutes les choses nécessaires et même agréables à la vie.

Les habitans sont de trois espèces: des Français, des Nègres et des Sauvages, sans parler des Métis, qui naissent des uns et des autres pour l'ordinaire, contre la Loi de Dieu. Il y a 5 Villages Français et 3 Villages de Sauvages dans l'espace de 21 lieues, situés entre le Mississipi et une autre rivière, qu'on appelle la rivière de Karkakiad [*sc.* Kaskaskias]. Dans les cinq Villages Français il peut y avoir onze cens blancs, trois cens noirs et une soixantaine d'esclaves rouges, autrement Sauvages. Les trois Villages Illinois ne contiennent pas plus de huit cens Sauvages de tout âge. Les Français habitués en ce pays-ci, sont appliqués, pour la plupart, à la culture des terres: ils sèment du froment en quantité; ils élèvent des bœufs venus de France, des cochons, des chevaux en grand nombre; ce qui, outre la chasse, leur donne une grande aisance pour vivre. On ne craint point la famine en ce pays-ci: il y a toujours des

all seasons, except near the inhabited portions. It is usually necessary to go one or two leagues to find deer, and seven or eight to find oxen. During a portion of the autumn, through the winter, and during a portion of the spring, the country is overrun with swans, bustards, geese, ducks of three kinds, wild pigeons, and teal. There are also certain birds as large as hens, which are called pheasants in this country, but which I would rather name "grouse;" they are not, however, equal in my opinion to the European grouse. I speak not of partridges or of hares, because no one condescends to shoot at them. The plants, trees, and vegetables that have been brought from France or from Canada, grow fairly well. As a rule, the country can produce all things needed to support life, and even to make it agreeable.

There are three classes of inhabitants: French, Negroes, and Savages; to say nothing of Half-breeds born of the one or the other,—as a rule, against the Law of God. There are 5 French Villages and 3 Villages of Savages within a distance of 21 leagues, between the Mississippi and another river called the Kaskaskias. In the five French Villages there may be eleven hundred white people, three hundred black, and about sixty red slaves, otherwise Savages. The three Illinois Villages do not contain more than eight hundred Savages, of all ages. The majority of the French settled in this country devote themselves to the cultivation of the soil. They sow quantities of wheat; they rear cattle brought from France,²⁸ also pigs and horses in great numbers. This, with hunting, enables them to live very comfortably. There is no fear of famine in this country; there is always three times as much food as can

vivres trois fois plus qu'on n'en peut consommer; outre le froment, le maïs, autrement blé de Turquie, vient à foison tous les ans; on transporte à la nouvelle Orléans quantité de farines. Voyons les Sauvages en particulier: on n'en a que de fausses idées en Europe; à peine les croit-on des hommes. On se trompe grossièrement: les Sauvages, et sur-tout les Illinois, sont d'un caractère fort doux et fort sociable: ils ont de l'esprit, et paraissent en avoir plus que nos paysans, autant au-moins que la plupart des Français, ce qui provient de cette liberté dans laquelle ils sont élevés; le respect ne les rend jamais timides; comme il n'y a point de rang et de dignité parmi eux, tout homme leur paraît égal. Un Illinois parlerait aussi hardiment au Roi de France qu'au dernier de ses sujets; la plupart sont capables de soutenir une conversation avec qui que ce soit, pourvu qu'on ne traite point de matière hors de leur sphère; ils entendent très-bien raillerie; ils ne savent ce que c'est que disputer et s'emporter en conversant: jamais ils ne vous interrompent dans la conversation: je leur trouve bien des qualités qui manquent aux peuples civilisés. Ils sont distribués par cabanes; une cabane est une espèce de chambre commune, où il y a communément 15 à 20 personnes; ils vivent tous dans une grande paix, ce qui provient, en grande partie, de ce qu'on laisse faire à chacun ce que bon lui semble. Depuis le commencement d'Octobre jusqu'à la mi-Mars, ils sont en chasse à quarante et cinquante lieues de leur Village; et à la mi-Mars ils reviennent à leur Village; alors les femmes font leurs semences du maïs; pour les hommes, à la réserve de quelques petites chasses qu'ils font de temps en temps, ils mènent une vie parfaitement

be consumed. Besides wheat, maize—otherwise “ Turkish corn ”—grows plentifully every year, and quantities of flour are conveyed to new Orleans. Let us consider the Savages in particular. Nothing but erroneous ideas are conceived of them in Europe; they are hardly believed to be men. This is a gross error. The Savages, and especially the Illinois, are of a very gentle and sociable nature. They have wit, and seem to have more than our peasants,—as much, at least, as most Frenchmen. This is due to the freedom in which they are reared; respect never makes them timid. As there is neither rank nor dignity among them, all men seem equal to them. An Illinois would speak as boldly to the King of France as to the lowest of his subjects. Most of them are capable of sustaining a conversation with any person, provided no question be treated of that is beyond their sphere of knowledge. They submit to raillery very well; they know not what it is to dispute and get angry while conversing. They never interrupt you in conversation. I found in them many qualities that are lacking in civilized peoples. They are distributed in cabins; a cabin is a sort of room in common, in which there are generally from 15 to 20 persons. They all live in great peace, which is due, in a great measure, to the fact that each one is allowed to do what he pleases. From the beginning of October to the middle of March, they hunt at a distance of forty or fifty leagues from their Village; and, in the middle of March, they return to their Village. Then the women sow the maize. As to the men, with the exception of a little hunting now and then, they lead a thoroughly idle life; they chat and smoke, and that is all. As a

oisive; ils causent en fumant la pipe, et c'est tout. En général, les Illinois sont fort paresseux et fort adonnés à l'eau-de-vie, ce qui est cause du peu de fruit que nous faisons parmi eux. Nous avons autrefois des Missionnaires dans les trois Villages. Messieurs des Missions étrangères sont chargés de l'un de ces trois Villages; nous avons abandonné le second faute de Missionnaire et parce qu'on y faisait fort peu de fruits: nous nous sommes bornés au troisième, qui seul est plus considérable que les deux autres. Nous y sommes deux Prêtres, mais la moisson ne répond pas à nos travaux. Si ces Missions n'ont pas eu plus de succès, ce n'est pas la faute de ceux qui nous ont précédés; car leur mémoire est encore en vénération parmi les Français et les Illinois; cela vient peut-être du mauvais exemple des Français, mêlés continuellement parmi ces peuples, de l'eau-de-vie qu'on leur vend, et sur-tout de leur caractère tout-à-fait ennemi de toute gêne, et par conséquent de toute Religion. Quand les premiers Missionnaires sont venus parmi les Illinois, nous voyons par les écrits qu'ils nous ont laissés, qu'ils comptaient cinq mille personnes de tout âge dans cette Nation; aujourd'hui on n'en compte pas deux mille; il faut noter qu'outre ces trois Villages que je vous ai marqués, il en est un quatrième de la même Nation à quatre-vingts lieues d'ici, presque aussi considérable que les trois autres. Jugez par-là combien ils ont diminué dans l'espace de soixante ans. Je me recommande à vos saints sacrifices, en l'union desquels j'ai l'honneur d'être, etc.

Aux Illinois, ce 8 Juin 1750.

rule, the Illinois are very lazy and greatly addicted to brandy; this is the cause of the insignificant results that we obtain among them. Formerly, we had Missionaries in the three Villages. The Gentlemen of the Missions étrangères have charge of one of the three. We abandoned the second through lack of a Missionary, and because we obtained but scanty results. We confined ourselves to the third, which alone is larger than the two others. We number two Priests there, but the harvest does not correspond to our labors. If these Missions have no greater success, it is not through the fault of those who have preceded us, for their memory is still held in veneration among French and Illinois. It is perhaps due to the bad example of the French, who are continually mingled with these people; to the brandy that is sold to them, and above all to their disposition which is certainly opposed to all restraint, and consequently to any Religion. When the first Missionaries came among the Illinois, we see, by the writings which they have left us, that they counted five thousand persons of all ages in that Nation. To-day we count but two thousand. It should be observed that, in addition to these three Villages which I have mentioned, there is a fourth one of the same Nation, eighty leagues from here, almost as large as the three others. You may judge by this how much they have diminished in the period of sixty years. I commend myself to your holy sacrifices, in the union whereof I have the honor to be, etc.

Among the Illinois, this 8th of June, 1750.

Relation du voyage de la Belle rivière fait en
1749, sous les ordres de M. de Celoron,
par le P. Bonnecamps.

M ONSIEUR,

Il ne me fut pas possible l'année dernière de vous rendre compte de mon voyage dans la Bellerivière.

Tous les vaisseaux étoient partis de Québec quand j'y arrivai. J'aurois pû, il est vrai, vous écrire par la Nouvelle Angleterre, mais j'avois à vous dire bien des choses que la prudence ne me permettoit pas de faire passer par les mains des Anglois. Ainsi malgré l'envie extrême que j'avois de répondre à la confiance que vous m'aviez témoignée, J'ay pris le parti de différer à le faire jusqu'au départ de nos vaisseaux.

Nous partimes de la Chine le 15^e. de Juin, vers les trois heures après-midi, au nombre de 23 canots tant françois que sauvages. Nous allâmes coucher à la pointe Claire, éloignée de la Chine d'environ deux lieues. Le lendemain, quoique partis d'assez grand matin nous ne fîmes guères plus de chemin et nous gagnames les Cèdres avec bien de la peine à cause des Cascades qu'il fallut faire remonter à nos canots, et où la plus part furent assez maltraités par les roches.

Le 17^e., une partie du jour fut employée à les raccommoder et à leur faire doubler la pointe des Cèdres avec des demi-charges. Le soir nous allames camper du coteau du lac; c'est une langue de terre

Account of the voyage on the Beautiful river made in 1749, under the direction of Monsieur de Celoron, by father Bonnecamps.

MONSIEUR,

It was not possible for me last year, to give you an account of my voyage on the Beautiful river.

All the vessels had left Québec when I reached it. I could, it is true, have written you by way of New England; but I had many things to say to you which prudence would not allow me to send through the hands of the English. Therefore, in spite of the great desire that I had to respond to the confidence which you have shown me, I have chosen the alternative of deferring to do so, until the departure of our vessels.²⁹

We left la Chine on the 15th of June, toward 3 o'clock in the afternoon, numbering 23 canoes both french and savage. We slept at pointe Claire, about two leagues distant from la Chine. The next day, although starting out quite early, we made hardly more progress; and we gained les Cèdres with much difficulty, because of the Cascades up which we had to ascend with our canoes, where the greater number were badly injured by the rocks.

The 17th. A part of the day was employed in mending them, and in doubling pointe des Cèdres ["point of Cedars"] with half-cargoes. At night,

assez fort étroite au bout de laquelle il y a une chute considérable. Le canot de M. de Joncaire eut le malheur d'y tomber, et s'y perdit. De quatre hommes qui étoient dedans pour le gouverner, trois eurent le bonheur de se sauver à la nage, le quatrième ne fut pas si heureux et périt sous nos yeux, sans pouvoir lui donner le moindre secours. C'est le seul homme que nous ayons perdu dans la campagne.

Le 18^e., on se rendit à l'anse aux bateaux qui est à l'entrée du lac St. François. Ce jour-là M. de Celoron fit un détachement pour aller recueillir les débris du canot naufragé.

Le 19^e. je pris hauteur dans l'anse aux bateaux que je trouvai estre par 45^d. 32 de latitude. Le 21^e., nous passames le lac St François qui peut avoir sept lieues dans sa longueur, et deux lieues dans sa plus grande largeur; le soir nous couchames aux mille Roches; le 22^e. nous arrivames au Long Sault vers les onze heures du matin; là nous fîmes un portage d'un peu plus d'un quart de lieue, et l'on remonta les canots à vide. On feroit beaucoup mieux de les transporter par terre, comme on fait le bagage. On perdrait moins de tems et on courreroit moins de risques; mais la coutume est une loi contre laquelle le bon sens ne prévaut pas toujours. Le Long Sault est divisé en trois chenaux par deux isles. On monte par le chenail du nord et l'on descend par le chenail du sud. Celui du milieu, qu'on appelle le chenail écarté est, dit-on, impraticable.

Le 25^e. nous allames débarquer chez l'abbé Piquet, dont le nouvel établissement est au sud du fleuve, à 37 lieus de Montréal, et immédiatement à la fin des rapides. Nous le trouvames logé sous des écorces,

we camped on the shore of the lake; the place was a bare tongue of earth, very narrow, at the end of which was a considerable fall. The canoe of Monsieur de Joncaire³⁰ unfortunately fell into the water there, and was lost; of the four men who were in it, three were fortunate enough to save themselves by swimming; the fourth was not so fortunate, and perished before our eyes, without our being able to give him the slightest aid. This was the only man whom we lost during the expedition.

The 18th. We reached *anse aux bateaux* ["boat cove"], which is at the entrance of lake St. Francis. On that day, Monsieur de Celoron³¹ detached a party of men to go to recover the remains of the wrecked canoe.

The 19th. I took our bearings at *anse aux bateaux*, which I found to be $45^{\circ} 32'$ of latitude. The 21st. We passed lake St. Francis, which must be seven leagues in length, and two leagues in its greatest breadth. That night we slept at *mille Roches* ["thousand Rocks"]. The 22nd. We arrived at the Long Sault toward eleven o'clock in the morning. There we made a portage of somewhat more than a quarter of a league, and reëntered the canoes now empty of their lading. We would do much better to carry them by land, as we would carry baggage; we would lose less time, and incur less risk; but custom is a law against which good sense does not always prevail. The Long Sault is divided into three channels by two islands. The ascent is made by the north channel, and the descent by the south channel. The middle one, which is called "the lonely channel," is said to be impracticable.

The 25th. We disembarked at the dwelling of

au milieu d'un abattis de près de 40 arpens. Le fort qu'il fait construire est un quarré de 70 piés sur chaque face; il est placé à l'embouchure d'une rivière qu'il a nommée de la Présentation, et à la base d'une petite pointe basse et marécageuse. Au dire de l'abbé Piquet, le terroir est excellent, mais il ne nous a pas paru tel. On y voit presque autant de sapins que de bois francs. Tout son village consistoit en deux hommes qui nous ont suivi dans la Belle-Riviere.

Le 27^e, nous arrivames à Cataracoui un peu après-midi. Le fort de Cataracoui est situé vers le fond d'une anse environ à une trentaine d'arpens du fleuve. C'est un quarré de pierres de 60 toises. Chaque angle est flanqué d'un bastion. Vis à vis la porte on a construit une petite demi-lune. Les environs du fort sont bien découverts, et hors de surprise. Il est un peu commandé par un monticule qui n'en est pas fort éloigné. Le 28^e. j'observai sa latitude que je trouvai estre de 44 degrés 28'. C'est là proprement que commence le cours du fleuve St. Laurent qui, à mon estime, ne passe pas 230 lieues. Le 29^e., un vent forcé de sud-ouest nous retint à Cataracoui.

Le 30^e., le lac s'étant calmé, nous primes la route de Niagara, où nous arrivames le 6^e. de Juillet. Dans toute la traversée du lac Ontario, je n'ai rien vu qui put piquer la curiosité. Je vous dirai seulement que les eaux du lac sont extrêmement claires et transparentes; à 17 et 18 piés elles laissent apercevoir le fond aussi distinctement que si on le voyoit au travers d'un verre poli. Elles ont encore une autre propriété bien agréable aux voyageurs, c'est

the abbé Piquet, whose new establishment is south of the river — 37 leagues from Montréal, and directly at the end of the rapids. We found him lodged under a shelter of bark, in the midst of a clearing of nearly 40 arpents. The fort which he has had constructed is a square of 70 feet on each side; it is situated at the mouth of a river, which he has named *la Présentation*, and at the base of a little headland, low and marshy. According to abbé Piquet, the soil is excellent; but it did not appear so to us. One sees there as many trees of fir as of hard wood. His whole village consisted of two men, who followed us into the Beautiful River.³²

The 27th. We arrived at Cataracoui, soon after noon. The fort of Cataracoui is situated near the bottom of a cove, about thirty arpents from the river. It is a square of stone-work, 60 toises in extent, each corner being flanked by a bastion. Opposite the entrance, a small demilune has been constructed. The neighborhood of the fort is very open, and liable to surprise. It is slightly commanded by a little hill, not very far away. The 28th. I observed its latitude, which I found to be $44^{\circ} 28'$. It is here that the course of the river St. Lawrence properly begins, which, in my judgment, does not exceed 230 leagues. The 29th. A strong wind from the southwest detained us at Cataracoui.

The 30th. The lake being calm, we took the route to Niagara, where we arrived on the 6th of July. In all the passage of lake Ontario, I have seen nothing which could excite curiosity. I will only tell you that the waters of this lake are very clear and transparent; at 17 and 18 feet, the bottom can be seen as distinctly as if one saw it through a polished glass.

de conserver une grande fraîcheur au milieu des étouffantes chaleurs qu'on est quelques fois obligé d'essuier en passant ce lac.

Le Fort de Niagara est un quarré de pieux revêtu en dehors de pièces de chêne qui lient et fortifient tout l'ouvrage. Un grand corps de logis de pierres forme la courtine qui regarde le lac; sa grandeur est à peu près la même que celle du fort Frontenac. Il est situé sur la rive orientale du canal par lequel se déchargent les eaux du lac Erié. On sera bientôt dans la nécessité de le transporter ailleurs, parce que la côte minée continuellement par les flots qui viennent s'y briser, s'écroule peu-à-peu et gagne sensiblement le pied du fort. Il seroit avantageusement placé au dessus de la chute sur un beau plateau où tous les canots sont obligés d'aborder pour faire le portage. Par là, on épargnerait aux sauvages, nation naturellement paresseuse, la peine de faire trois lieues par terre, et, pourvû qu'on diminuât le prix excessif des marchandises, on les dégoûteroit insensiblement des Anglois et on reverroit fleurir la traite qui est presque entièrement tombée.

Le 6^e. et le 7^e. j'observai l'amplitude occidentale du soleil, lorsqu'il se couchoit dans le lac, elle me donna 6^d 30' Nord ouest pour la variation du compas. La latitude du fort est de 43^d 28'.

Le 8^e. tout le détachement se rendit au portage. Le 12^e., nous vinmes camper dans le petit rapide à l'entrée du lac Erié. Le canal qui fait la communication des deux lacs, est d'environ 9 lieües. A deux lieües au dessus du fort, on commence le portage. Il y a trois côtes presque de suite à monter. La 3^e. est extraordinairement haute et escarpée. De son

They have still another property, very pleasant to travelers,—that of retaining great coolness in the midst of the suffocating heat which one is sometimes obliged to endure in passing this lake.

The Fort of Niagara is a square made of palisades, faced on the outside with oak timbers, which bind and strengthen the whole work. A large stone barrack forms the curtain-wall, which overlooks the lake; its size is almost the same as that of fort Frontenac. It is situated on the eastern bank of the channel by which the waters of lake Erie discharge themselves. It will soon be necessary to remove it elsewhere, because the bank, being continually undermined by the waves which break against it, is gradually caving in, and the water gains noticeably on the fort. It would be advantageously placed above the waterfall, on a fine plateau where all canoes are obliged to land to make the portage. Thus the savages, people who are naturally lazy, would be spared the trouble of making three leagues by land; and if the excessive price of merchandise could be diminished, that would insensibly disgust the English, and we could see the trade, which is almost entirely ruined, again flourishing.

On the 6th and the 7th, I observed the western amplitude of the sun, when it set in the lake; that gave me $6^{\circ} 30'$ Northwest for the variation of compass. The latitude of the fort is $43^{\circ} 28'$.

On the 8th, the entire detachment arrived at the portage. The 12th. We encamped at the little rapid at the entrance of lake Erie. The channel which furnishes communication between the two lakes is about 9 leagues in length. Two leagues above the fort, the portage begins. There are three

sommet au niveau de l'eau il y a au moins 300 piés. Si j'avois eu mon graphomètre, j'aurois sçu au juste la hauteur; mais je l'avois laissé au fort dans la crainte qu'il ne lui arrivât quelque accident pendant le reste du voyage. Quand on est arrivé au haut de cette dernière côte, on va de plein pié à l'autre bout du portage. Le chemin est large, beau et uni. La fameuse chute de Niagara est à très peu près à égale distance des deux lacs. Elle est formée par un rocher coupé à plomb et haut de 133 piés suivant ma mesure que je crois exacte. Sa figure est un demi ellipse divisée vers son milieu par une petite isle. La largeur de la chute peut être d'un quart de lieue et demi. L'eau tombe en écume le long du rocher et est reçue dans un vaste bassin au dessus du quel règne un brouillard perpétuel.

Le 13^e., nous restames dans notre camp du petit rapide pour attendre nos sauvages qui s'étoient amusés à boire du rum dans le portage avec une bande de leurs camarades qui revenoient de Choaguen. Le 14^e., les sauvages nous ayant rejoint, nous entrames dans le lac Erié; mais un gros vent de sud ouest s'étant élevé, nous mimes pié à terre. Le 15^e. au matin, le vent ayant cessé, nous continuames notre route, et le 16^e., nous arrivames de bonne heure au portage de Yjadakoin.

Il commence à l'embouchure d'une petite rivière nommée la Rivière aux pommes. C'est la 3^e. que l'on rencontre depuis l'entrée du lac; ainsi il est aisé de le reconnoistre. Le 15^e. au soir, j'observai la variation qui se trouva nulle.

Nous avons toujours suivis la côte. Elle est assez régulièrement droite, médiocrement élevée, et fournit

hills³³ to climb, almost in succession. The 3rd is extraordinarily high and steep; it is, at its summit, at least 300 feet above the level of the water. If I had had my graphometer, I could have ascertained its exact height; but I had left that instrument at the fort, for fear that some accident might happen to it during the rest of the voyage. When the top of this last hill is reached, there is a level road to the other end of the portage; the road is broad, fine, and smooth. The famous waterfall of Niagara is very nearly equidistant from the two lakes. It is formed by a rock cleft vertically, and is 133 feet, according to my measurement, which I believe to be exact. Its figure is a half-ellipse, divided near the middle by a little island. The width of the fall is perhaps three-eighths of a league. The water falls in foam over the length of the rock, and is received in a large basin, over which hangs a continual mist.

The 13th. We remained in our camp at the little rapid to await our savages, who were amusing themselves with drinking rum at the portage, with a band of their comrades who were returning from Choaguen [Oswego]. The 14th. The savages having rejoined us, we entered lake Erie, but a strong southwest wind having arisen, we put back to shore. The 15th. In the morning, the wind having ceased, we continued our route, and on the 16th, we arrived early at the portage of Yjadakoin.³⁴

It began at the mouth of a little stream called *Rivière aux pommes* ["apple River"],—the 3rd that is met after entering the lake, and thus it may be easily recognized. The 15th. In the evening, I observed the variation, which I found to be nothing.

We always kept close to the shore. It is quite

peu d'abris; en bien des endroits ce n'est qu'un pur roc couvert de quelques pouces de terre. Le lac Erié n'est pas profond. Ses eaux n'ont ni la transparence ni la fraîcheur de celles du lac Ontario. C'est dans ce lac où j'ai vu pour la première fois des dindes sauvages. Ils ne diffèrent en rien de nos dindes domestiques.

Le 17^{e.}, on commença le portage et l'on fit bien une lieue ce jour là. Je pris hauteur à la 2^{e.} station, c'est à dire à une demi lieue du lac, et je la trouvai de 42^d 33'. Le 18^{e.} nos gens s'étant trouvés fatigués, on abrégéa l'intervalle des stations et l'on ne fit guère plus d'une demi-lieue. Le 19^{e.}, le mauvais temps ne nous permit pas d'avancer beaucoup. Cependant nous gagnions chaque jour du terrain, et le 22^{e.}, le portage fut entièrement achevé.

A mon estime, il a trois lieues et demi; le chemin est passablement beau. Le bois au travers du quel il est frayé, ressemble à nos forests de France. Le hestre, le fresne, l'orme, le chêne rouge et blanc, voila ce qui en compose la plus grande partie. On y trouve une espèce d'arbre qui n'a point d'autre nom que celui de bois inconnu. La tige est haute, droite et presque sans branches jusqu'à sa cime. C'est un bois mou et léger. On s'en sert pour faire des pirogues, et il n'est bon qu'à celà. S'il y avoit eu là des yeux plus connoisseurs que les nôtres, peut-être eussent-ils fait des découvertes qui auroient flatté le goût des arboristes. Arrivés sur le bord du lac Yjadakoin M. de Celoron jugea à propos de passer le reste de la journée dans son camp pour laisser prendre haleine à son monde. Le 23^{e.}, au matin, on fit la visite des vivres; on gomma les

regular, straight, but moderately high, and furnishes little shelter; in many places it is mere rock, covered with a few inches of soil. Lake Erie is not deep; Its waters have neither the transparency nor the coolness of those of lake Ontario. It is at this lake that I saw for the first time the wild turkeys; they differ in no way from our domestic turkeys.

The 17th. We began the portage, and made a good league that day. I observed the latitude at the 2nd station,—that is, half a league from the lake,—and I found it $42^{\circ} 33'$. The 18th. Our people being fatigued, we shortened the intervals between the stations, and we hardly made more than half a league. The 19th. Bad weather did not allow us to advance far; nevertheless we gained ground every day, and, the 22nd, the portage was entirely accomplished.

In my judgment, it is three and a half leagues. The road is passably good. The wood through which it is cut resembles our forests in France. The beech, the ash, the elm, the red and white oak—these trees compose the greater part of it. A species of tree is found there, which has no other name than that of “the unknown tree.” Its trunk is high, erect, and almost without branches to the top. It has a light, soft wood, which is used for making pirogues, and is good for that alone. Eyes more trained than ours, would, perhaps, have made discoveries which would have pleased the taste of arborists. Having reached the shore of lake Yjadakoin, Monsieur de Celoron thought it well to pass the rest of the day in camp to give his people a breathing-space. On the morning of the 23rd, we examined the provisions, pitched the canoes, and set out. Before starting, I took advantage of the

canots et l'on partit. Avant le départ, je profitai du beau temps pour prendre hauteur qui se trouva estre de 42^d 30'. Le lac Yjadakoin peut avoir une lieue et demi dans sa plus grande largeur et 6 lieues dans toute sa longueur; il se retrécit vers son milieu et semble former un double lac.

Nous en sortimes le 24^e. au matin et nous entrames dans la petite rivière qui porte son nom et qui en est comme la décharge. Au bout d'un lieue et demie d'eau morte, on tombe dans un rapide qui dure trois lieues ou davantage. Dans les temps de sécheresse il est fort plat. On nous a dit que dans le printemps ou après quelque gros orage il est praticable. Pour nous nous l'avons trouvé tiré au sec; en certains endroits, qui n'étoient que trop fréquents, à peine y avoit-il deux ou trois pouces d'eau.

Avant de nous y engager, M de Celoron fit débarquer la plus grande partie du bagage avec du monde pour le porter au rendez-vous. En chemin faisant, nos gens de terre aperçurent des pistes fraîches et des cabanes nouvellement abandonnées. Sur ces indices non équivoques, nous jugeames qu'on étoit venu nous reconnoistre, et qu'à notre approche les découvreurs étoient allés porter l'alarme dans la Belle-Rivière. C'est pour quoi M le Commandant assembla, le 25^e. au matin, un conseil dans lequel, après avoir déclaré vos intentions, il proposa d'envoyer M de Joncaire à la paille coupée pour y porter des branches de porcelaine et inviter les sauvages à écouter la parole pacifique de leur père Onontio. La proposition fut approuvée unanimement, et M de Joncaire partit accompagné de quelques sauvages du détachement. On travailla ensuite au radoub de

fine weather to get the latitude, which I found to be $42^{\circ} 30'$. Lake Yjadakoin may be a league and a half in its greatest width, and 6 leagues in its entire length. It becomes narrow near the middle, and seems to form a double lake.

We left it on the morning of the 24th, and entered the little river which bears its name, and which is, as it were, its outlet. After a league and a half of still water, one enters a rapid, which extends for three leagues or more; in times of drouth, it is very shallow. We were told that in the spring, or after heavy rains, it is navigable; as for us, we found it drained dry. In certain places, which were only too frequent, there was barely two or three inches of water.

Before entering this place, Monsieur de Celoron had the greater part of the baggage unloaded, with people to carry it to the rendezvous. On the road, our natives noticed fresh trails, and huts newly abandoned. From these unequivocal indications, we inferred that some one had come to spy upon us, and that at our approach our discoverers had carried the alarm to the Beautiful River. Therefore, Monsieur the Commandant held a council on the morning of the 25th, in which, after having declared your intentions, he proposed to send Monsieur de Joncaire to la paille coupée,³⁵ to carry thither some porcelain branches, and to invite the natives to listen to the peaceful message of their father Onontio. The proposition was unanimously approved, and Monsieur de Joncaire set out, accompanied by a detachment of savages. We then worked at repairing our canoes, and sent them on, half-loaded. On the morning of the 27th, we again found the still water,

nos canots et on les fit partir avec des demi-charges. Le 27^e. au matin, nous retrouvâmes l'eau morte sur laquelle nous voguâmes tranquillement jusqu'à 10 h $\frac{1}{2}$ du 28^e., heure fatale qui nous replongea dans nos premières misères. L'eau manqua tout à coup sous nos canots et nous fumes réduits à la triste nécessité de les traîner sur des cailloux, dont le tranchant, malgré nos soins et nos précautions en enlevait, de tems en tems, de larges éguillettes. Enfin, accablés d'ennuis et désespérant presque de voir la Belle-Rivière, nous y entrâmes le 29^e. à midi. M. de Celoron fit enterrer une lame de plomb sur le bord méridional de l'Ohio, et plus bas il fit attacher à une arbre les armes du roy. Après cette opération, nous allâmes camper vis à vis un petit village d'Iroquois de 12 ou 13 cabanes: on le nomme Kananouangon.

Le 30^e., nous nous rendîmes à la paille coupée. Là nous rejoignîmes M. de Joncaire qui nous dit que nous avions conjecturé juste; que le bruit de notre marche avoit jetté la consternation dans tous les esprits, et qu'il avoit eu bien de la peine à faire revenir les fuyards. Les chefs vinrent saluer M. le Commandant qui leur fit mille caresses et tâcha de les rassurer.

Le 31^e au matin il leur parla de votre part, et le soir, il reçut leur réponse dont tout le monde eut été satisfait si on l'eut cru sincère; mais on ne doutait point que la crainte l'eut extorqué.

Vous me permettrez de ne pas rapporter ici, ni ailleurs, les paroles de M. de Celoron, ni les réponses qu'on lui a faites, parce qu'il doit vous en envoyer des copies.

La paille coupée est un village très médiocre

on which we advanced tranquilly until $\frac{1}{2}$ past 10 on the 28th,—a fatal hour, which plunged us again into our former miseries. The water suddenly gave out under our canoes, and we were reduced to the sad necessity of dragging them over the stones,—whose sharp edges, in spite of our care and precautions, took off large splinters from time to time. Finally, overcome with weariness, and almost despairing of seeing the Beautiful River, we entered it on the 29th, at noon. Monsieur de Celoron buried a plate of lead on the south bank of the Ohio; and, farther down, he attached the royal coat of arms to a tree. After these operations, we encamped opposite a little Iroquois village, of 12 or 13 cabins; it is called Kananouangon.³⁶

The 30th. We arrived at la paille coupée. There we rejoined Monsieur de Joncaire, who told us that our conjecture was correct; that the report of our march had thrown all those people into consternation, and that he had had much difficulty in making the fugitives return. The chiefs came to greet Monsieur the Commandant, who bestowed upon them a thousand tokens of kindness, and sought to reassure them.

The 31st. In the morning, he spoke to them on your behalf; and in the evening he received their reply, that every one had been satisfied,—if one could believe it sincere; but we did not doubt that it was extorted by fear.

You will excuse me from reporting here, or elsewhere, either the words of Monsieur de Celoron, or the replies which they gave him, because he will send you copies of these.

La paille coupée is a very insignificant village,

composé d'Iroquois et de quelques loups. Il est situé sur la rive septentrionale de l'Ohio, et borné au nord par un groupe de montagnes qui forment un demi bassin fort étroit au fond duquel est le village. Sa latitude est de 42^d. 5'.

Le 1^{er}. d'Aoust nous levames le camp, et le soir nous vinmes coucher à un petit village de loups de 9 ou 10 cabanes; Nous marchames toute la journée entre deux chaines de montagnes qui bordent la rivière à droite et à gauche. L'Ohio est fort plat pendant les vingt premières lieues; mais un gros orage que nous avons essuyé la veille de notre départ avoit fait enfler les eaux et nous passames partout sans aucun embarras.

M. Chabert prit ce jour là sept serpents à sonnettes. Ce sont les premiers que j'ai vus. Ce serpent n'a rien qui le différencie des autres, sinon que sa queue est terminée par sept ou huit petites écailles enchassées les unes dans les autres et qui font une espèce de cliquetis quand l'animal marche ou s'agite. Les uns ont des taches jaunâtres répandues sur un fond brun; les autres sont entièrement bruns et presque noirs.

Il y en a, m'a-t-on dit, de fort grands. Aucun de ceux que j'ai vus ne passoit 4 piés. Sa morsure est mortelle; on prétend que laver la plaie qu'il a faite avec de la salive mêlée d'un peu de sel marin est un remède souverain; nous n'avons pas eu, Dieu merci, l'occasion de faire l'épreuve de cet antidote. On m'a raconté mille choses merveilleuses de ce reptile, entre autres que l'Ecureuil appercevant un serpent à sonnettes, entroit aussitôt dans de violentes agitations, et qu'au bout d'un certain tems, entraîné pour

composed of Iroquois and some louns. It is situated on the northern bank of the Ohio, and is bounded on the north by a group of mountains which form a very narrow half-basin, at the bottom of which is the village; its latitude is $42^{\circ} 5'$.

On the 1st of August, we broke camp; and that evening we slept at a little loup village of 9 or 10 cabins. We marched all day between two chains of mountains, which bordered the river on the right and left. The Ohio is very low during the first twenty leagues; but a great storm, which we had experienced on the eve of our departure, had swollen the waters, and we pursued our journey without any hindrance.

Monsieur Chabert on that day caught seven rattlesnakes, which were the first that I had seen. This snake differs in no way from others, except that its tail is terminated by seven or eight little scales, fitting one into another, which make a sort of clicking sound when the creature moves or shakes itself. Some have yellowish spots scattered over a brown ground, and others are entirely brown, or almost black.

There are, I am told, very large ones. None of those which I have seen exceed 4 feet. The bite is fatal. It is said that washing the wound which has been received, with saliva mixed with a little sea-salt, is a sovereign remedy. We have not had, thank God, any occasion to put this antidote to the test. I have been told a thousand marvelous things about this reptile; among others, that the Squirrel, upon perceiving a rattlesnake, immediately becomes greatly agitated; and, at the end of a certain period of time,—drawn, as it were, by an invincible

ainsi dire, par un charme invincible, il venoit de lui même se jeter dans la gueule du serpent. J'ai lu un fait tout semblable rapporté dans les transactions philosophiques, mais je ne me rends pas encore pour celà.

Le 2^e., M. de Celoron parla aux loups. Je pris hauteur dans notre camp le même jour, et je me trouvai par 41^d. 41' de latitude.

Le 3^e., nous poursuivîmes notre route, et nous marchâmes, comme le premier jour, ensevelis dans cette sombre et triste vallée qui sert de lit à l'Ohio. Nous rencontrâmes sur notre chemin deux petits villages de loups, où l'on s'arresta point. Le soir, après notre débarquement on enterra une 2^{ème} lame de plomb, sous un gros rocher, sur lequel on voit plusieurs figures grossièrement gravées. Ce sont des figures d'hommes et de femmes, des pistes de chevreuils, de dindes, d'ours etc, tracées sur le roc. Nos messieurs voulaient me persuader que c'étoit un ouvrage d'Européens, mais en vérité je puis dire que ces gravures sont d'un goust et d'un travail à ne pas méconnoître la maladresse des sauvages. Je pourrois ajouter à cela qu'elles ont bien du rapport avec les hieroglyphes dont ils se servent au lieu d'écriture.

Le 4^e., nous continuâmes notre route toujours environnés de montagnes, quelques fois si hautes qu'elles ne nous permettoient pas de voir le soleil avant 9 ou 10 heures du matin, ou après 2 ou 3 heures du soir. Cette double chaîne de montagnes règne le long de la Belle Rivière, du moins jusqu'à la rivière à la Roche. Elles s'éloignent de tems en tems du rivage, et laissent voir de petites plaines d'une ou deux lieues de profondeur.

attraction,—approaches it, even throwing itself into the jaws of the serpent. I have read a statement similar to this reported in philosophic transactions; but I do not give it credence, for all that.

The 2nd. Monsieur de Celoron spoke to the louns. I took the bearings of our camp on the same day, and found it to be $41^{\circ} 41'$ of latitude.

The 3rd. We continued our route, and we marched, as on the first day, buried in the somber and dismal valley, which serves as the bed of the Ohio. We encountered on our route two small villages of louns, where we did not halt. In the evening, after we disembarked, we buried a 2nd plate of lead under a great rock, upon which were to be seen several figures roughly graven. These were the figures of men and women, and the footprints of goats, turkeys, bears, etc., traced upon the rock. Our officers tried to persuade me that this was the work of Europeans; but, in truth, I may say that in the style and workmanship of these engravings one cannot fail to recognize the unskillfulness of savages. I might add to this, that they have much analogy with the hieroglyphics which they use instead of writing.³⁷

The 4th. We continued our route, always surrounded by mountains,—sometimes so high that they did not permit us to see the sun before 9 or 10 o'clock in the morning, or after 2 or 3 in the afternoon. This double chain of mountains stretches along the Beautiful River, at least as far as rivière à la Roche [“Rocky river”]. Here and there, they fall back from the shore, and display little plains of one or two leagues in depth.

The 6th. We arrived at Atigué, where we found

Le 6^e., nous arrivâmes à Atigué où nous ne trouvâmes personne, tout le monde s'étoit enfui dans le bois. Voyant cela nous passâmes outre et nous vinmes à l'ancien village des Chaouanons où nous ne trouvâmes qu'un vieillard et une vieille qui tous les deux ensemble faisoie[n]t bien deux siècles. Quelque tems après nous rencontrâmes cinq Anglois qui nous parurent estre des engagés. On les somma de se retirer et ils répondirent qu'ils étoient prêts à obéir. On leur remit une lettre pour le gouverneur de Philadelphie. C'étoit une copie de celle que vous aviez donnée pour modèle. Ces Anglois venoient de Chiningué et de Sinhioto; ils avoient une quarantaine de paquets de pelleteries qu'ils se préparoient de transporter à Philadelphie. Ces paquets consistoient en peaux d'ours, de loutre, de chats, de précans et de chevreuil en poil, car on ne voit là ni marthres, ni castors. Les Anglois nous dirent qu'ils comptoient 100 lieues de là à Philadelphie.

Le 7^e., nous trouvâmes encore un village de loups. M. de Celoron engagea le chef à venir entendre votre parole à Chiningué. A deux lieues de là nous mimes pié à terre pour parler à des Anglois. On leur fit le même compliment qu'aux autres, et ils nous répondirent avec la même soumission apparente. Ils étoient logés dans de méchantes cabanes et avoient un magazin bien garni de pelleteries auxquelles on ne toucha point.

Un de nos Messieurs me montra un févier: c'étoit un arbre de moyenne grandeur dont le tronc et les branches sont garnis de pointes longues de trois ou quatre pouces, et grosses vers leur base de deux ou

no person; all the people had fled to the woods. Seeing this, we went on, and came to the old village of the Chaouanons, where we found only a man and a woman, so old that their united ages would make fully two centuries. Some time afterward, we encountered five Englishmen who appeared to us to be engagés; they were ordered to quit that region, and they responded that they were ready to obey. They were given a letter for the governor of Philadelphia; It was a copy of that which you had given for a model. These English came from Chiningué and Sinhioto.³⁸ They had some forty packets of peltries, which they were preparing to carry to Philadelphia. These packets consisted of skins of bears, otters, cats, précans,²³ and roe-deer, with the hair retained,—for neither martens nor beavers are seen there. The Englishmen told us that they reckoned it 100 leagues from that place to Philadelphia.

The 7th. We found another village of lousps. Monsieur de Celoron induced the chief to come to Chiningué to hear your message. At two leagues from there we landed, in order to speak to the English; the same compliments were presented to them as to the others, and they answered us with the same apparent submission. They were lodged in miserable cabins, and had a storehouse well filled with peltries, which we did not disturb.

One of our Officers showed me a bean-tree. This is a tree of medium size whose trunk and branches are armed with thorns three or four inches long, and two or three lines thick at the base. The interior of these thorns is filled with pulp. The fruit is a sort of little bean, enclosed in a pod about a foot long, an inch wide, and of a reddish color

trois lignes. L'intérieur de ces pointes est rempli de moelle. Le fruit est une espèce de petite fève renfermée dans une gousse longue d'environ d'un pié, large d'un pouce et de couleur roussâtre mélangée d'un peu de verd. Il y a cinq ou six fèves dans chaque gousse. Le même jour nous dinames sous un cotonnier creux dans lequel on rangea 29 hommes, les uns à côté des autres. Cet arbre n'est pas rare dans tous ces cantons là. Il croit sur le bord de l'eau et dans des endroits marécageux. Il s'élève fort haut et porte beaucoup de branches. Son écorce est mince et rude comme du chagrin. Le bois en est dur, cassant et sujet à la pourriture. Je ne crois pas en avoir vu deux qui ne fussent creux. Ses feuilles sont larges et épaisses, son fruit est de la grosseur d'une petite noisette enveloppée dans son duvet: le tout ressemble à une pomme assés exactement sphérique et d'environ un pouce de diamètre.

Puisque je suis sur l'article des arbres, il faut vous dire quelque chose de l'assiminier et de celui qu'on pourroit appeller le lentillier. Le 1^{er}. est un arbruisseau dont le fruit a la figure d'une ovale et est un peu plus gros qu'un œuf d'outarde; sa substance est blanche et spongieuse; elle devient jaune quand le fruit est mûr; elle contient deux ou trois pepins larges et plats, comme les fèves de marest [*i.e.*, marais]. Ils ont chacun leur cellule particulière. Les fruits viennent ordinairement deux à deux et sont suspendus au même pié. Les François lui ont donné un nom qui n'est pas fort honeste, Testiculi asini. C'est un mets délicat pour les sauvages et les Canadiens; pour moi, je l'ai trouvé d'une fadeur insupportable. Celui que j'appelle le lentillier est

somewhat mingled with green. There are five or six beans in each pod. The same day, we dined in a hollow cotton-tree, in which 29 men could be ranged side by side. This tree is not rare in those regions; it grows on the river-banks and in marshy places. It attains a great height and has many branches. Its bark is seamed and rough like shagreen. The wood is hard, brittle, and apt to decay; I do not believe that I have seen two of these trees that were not hollow. Its leaves are large and thickly set; its fruit is of the size of a hazelnut, enveloped in down; the whole resembling an apple, exactly spherical, and about an inch in diameter.

Now that I am on the subject of trees, I will tell you something of the assimine-tree, and of that which is called the lentil-tree. The 1st is a shrub, the fruit of which is oval in shape, and a little larger than a bustard's egg; its substance is white and spongy, and becomes yellow when the fruit is ripe. It contains two or three kernels, large and flat like the garden bean. They have each their special cell. The fruits grow ordinarily in pairs, and are suspended on the same stalk. The French have given it a name which is not very refined, *Testiculi asini*. This is a delicate morsel for the savages and the Canadians; as for me, I have found it of an unendurable insipidity. The one which I call the lentil-tree is a tree of ordinary size; the leaf is short, oblong, and serrated all around. Its fruit much resembles our lentils. It is enclosed in pods, which grow in large, thick tufts at the extremities of the branches.³⁹ But it is time to resume our course.

On the morning of the 8th, Monsieur de Celoron sent me with an officer to examine certain writings,

un arbre d'une grandeur ordinaire, la feuille est courte, oblongue et dentelée tout autour. Son fruit approche fort de nos lentilles; il est renfermé dans des gousses qui viennent par grosses touffes à l'extrémité des branches; mais il est tems de reprendre notre route.

Le 8^e. au matin, M. de Celoron m'envoya avec un officier pour examiner certaine écriture que nos sauvages avoient apperçue la veille sur un rocher, et qu'ils s'imaginoient contenir quelque mystère. L'examen fait, nous lui rapportames que ce n'étoit rien autre chose que trois ou quatre noms Anglois griffonnés avec du charbon. Je pris hauteur dans notre camp, dont la latitude étoit de 40^d. 46'.

Un peu après midi, nous partimes pour nous rendre au village de Chinningué. Il étoit trois heures quand nous y arrivames. Nous débarquames au pié d'une côte fort élevée. Elle étoit bordée de monde et l'on nous salua d'une quadruple décharge à balles. Nous répondimes sur le même ton.

M. de Celoron, faisant réflexion sur la mauvaise situation de son camp, si nous restions au bas de la côte, prit le parti de le faire transporter en haut, et de nous placer entre le village et le bois. La chose fut exécutée à la vue des sauvages qui n'osèrent s'y opposer. Quand nous fûmes bien établis, les chefs vinrent saluer le Commandant. Après des complimens réciproques, M. de Celoron leur témoigna son mécontentement de ce qu'ils avoient arboré le pavillon anglois vis à vis celui de France et leur commanda de l'ôter. Le ton ferme dont il le dit fit qu'on lui obéit. Le soir on doubla la garde et au lieu de 40 hommes qui la montoient régulièrement toutes les

which our savages had seen the evening before, on a rock, and which they imagined to contain some mystery. Having examined it, we reported to him that this was nothing more than three or four English names scrawled with charcoal. I took the altitude in our camp, the latitude of which was $40^{\circ} 46'$.

A little after noon, we departed for the village of the Chinningué. It was three o'clock when we arrived. We disembarked at the foot of a very high slope. It was lined with people, and they saluted us with four volleys from their guns; we responded in the same manner.

Monsieur de Celoron, reflecting upon the disadvantageous situation of his camp, if we remained at the foot of the slope, decided to have it transported to the top, and to place our force between the village and the woods. This move was executed in sight of the savages, who dared not oppose us. When we were well established, the chiefs came to salute the Commandant. After an interchange of compliments, Monsieur de Celoron manifested his displeasure that they had set up the english flag opposite that of France, and ordered them to take it down. The firm tone with which he spoke caused them to obey him. In the evening we doubled the guard; and, instead of 40 men who had mounted guard regularly every night since our entrance into Yjadakoin, 80 were assigned to that duty. Moreover, all the officers and engagés were ordered to sleep in their clothing.

On the morning of the 9th, a savage came to tell Monsieur de Joncaire that 80 warriors starting from Kaskaské were on the point of arriving; that they came intending to aid their brothers, and to deal us a blow.

nuits depuis notre entrée dans Yjadakoin, on en mit 80. De plus, il fut ordonné à tous les officiers et aux engagés de se coucher tout habillés.

Le 9^e. au matin, un sauvage vint dire à M. de Joncaire que 80 guerriers partis de Kaskaské étoient sur le point d'arriver; qu'ils venoient dans le dessein de secourir leurs frères et de frapper sur nous.

M. de Joncaire en ayant fait son rapport au Commandant, celui-cy donna sur le champ ses ordres pour se préparer à bien recevoir l'ennemi. Ces préparatifs n'eurent pas lieu. Les sauvages voyant notre bonne contenance, et notre supériorité en nombre, filèrent doux et nous saluèrent fort poliment en passant devant notre camp. Le reste de la journée, tout fut tranquille.

Le 10^e., il y eut un conseil dans lequel M. de Celoron leur parla de votre part; ils répondirent le 11^e., et nous partimes immédiatement après le conseil. Le village de Chiningué est tout nouveau. Il n'a guères que cinq ou six ans qu'il est établi. Les sauvages qui y demeurent sont presque tous Iroquois; on y compte environ une soixantaine de guerriers. Les Anglois y étoient au nombre de 10. Ils avoient parmi eux un chef. M. de Celoron le fit venir et le somma, comme il avoit fait les autres de s'en retourner dans son país. L'Anglois qui nous voyoit prêts à partir, acquiesça à tout ce qu'on exigea de lui, bien résolu sans doute de n'en rien faire lorsque nous aurions le dos tourné.

De Chiningué à Sinhioto, mon journal ne me fournit rien de curieux ni de nouveau. Ce ne sont que des Rumbs de vent pris de quart d'heure en quart d'heure, et dont la liste seroit aussi ennuyeuse

Monsieur de Joncaire, having made his report of this to the Commandant, the latter immediately gave orders to prepare for a warm reception of the enemy. These preparations were not made. The savages, seeing our bold front and our superior number, quietly withdrew and saluted us very politely in passing before our camp. During the rest of the day, all was tranquil.

On the 10th, there was a council, in which Monsieur de Celoron spoke to them on your part. They responded on the 11th, and we departed immediately after the council. The village of Chiningué⁴⁰ is quite new; it is hardly more than five or six years since it was established. The savages who live there are almost all Iroquois; they count about sixty warriors. The English there were 10 in number, and one among them was their chief. Monsieur de Celoron had him come, and ordered him, as he had done with the others, to return to his own country. The Englishman, who saw us ready to depart, acquiesced in all that was exacted from him,—firmly resolved, doubtless, to do nothing of the kind, as soon as our backs were turned.

From Chiningué to Sinhioto, my journal furnishes me with nothing curious or new; there are only readings of the Compass, taken every quarter of an hour, the list of which would be as tedious for the reader as for the copyist. I will only tell you that we buried three plates of lead at the mouths of three different rivers, the 1st of which was called Kano-nouaora, the second, Jenanguékona, and the 3rd, Chindaichta. It was in the neighborhood of this river that we began to see the illinois cattle; but, here and elsewhere, they were in such small numbers

pour le lecteur que pour le copiste. Je vous dirai seulement qu'on a enterré trois lames de plomb à l'embouchure de trois différentes rivières dont la 1^{ère} se nomme Kanonouaora, la deuxième Jenanguékona, et la 3^e. Chinodaichta. C'est aux environs de cette dernière rivière que nous avons commencé à voir des bœufs illinois; mais là et ailleurs ils étoient en si petite quantité qu'à peine a-t-on pu tuer une vingtaine; encore falloit-il aller les chercher bien avant dans les bois. On nous avoit cependant assuré en partant qu'à chaque pointe nous les trouverions par centaines, et que les langues seules de ceux que nous devons tuer suffiroient pour nourrir le détachement. Ce n'est pas la première fois que j'ai éprouvé que l'hyperbole et l'exagération étoient des figures familières aux Canadiens.

Quand nous fumes proche de Sinhioto, M. de Celoron, par l'avis des officiers et des sauvages, députa M^{rs}. de Joncaire et Niverville pour annoncer notre prochaine arrivée aux Chaouanons. Leur réception ne fut pas gracieuse. Sitôt qu'on les aperçut, on fit feu sur eux, et leur pavillon fut percé en trois endroits. Malgré cette gresle de mousquetades, ils s'avancèrent jusqu'au rivage et débarquèrent sans avoir reçu aucune blessure. On les conduisit à la cabane du conseil. À peine M. de Joncaire eut-il commencé sa harangue qu'un misérable Panis, apporté selon toutes les apparences par les Anglois, s'éleva brusquement criant qu'on les trompoit, et que les François ne venoient chez eux que pour les détruire. Ce cri fut comme un cri de guerre. On courut aux armes, on arresta nos envoyés. On parla de les attacher au poteau et peut-estre en fut on venu à

that our men could hardly kill a score of them. It was, besides, necessary to seek them far in the woods.⁴¹ We had been assured, however, at our departure, that at each point we should find them by hundreds, and that the tongues alone of those which we should kill would suffice to support the troops. This is not the first time when I have experienced that hyperbole and exaggeration were figures familiar to the Canadians.

When we were near Sinhioto, Monsieur de Celoron, by the advice of the officers and of the savages, despatched Messieurs de Joncaire and Niverville⁴² to announce our approaching arrival to the Chaouanons. Their reception was not gracious. Hardly had the savages perceived them, when they fired on them, and their colors were pierced in three places. In spite of this hail of musketry, they advanced as far as the bank, and disembarked without receiving any wound. They were conducted to the council-cabin; but scarcely had Monsieur de Joncaire commenced his harangue, when a miserable Panis [Pawnee], to all appearances influenced by the English, suddenly arose, crying out that they were deceived, and that the French came to them only to destroy them. This denunciation was like a war-cry. The savages ran to arms, and arrested our envoys; they talked of binding them to the stake; and perhaps they would have executed this threat if an Iroquois, who was by chance present, had not appeased the furious savages by assuring them that we had no evil designs. He even promised to go with Monsieur de Joncaire to meet us, which he did.

We encountered them on the 22nd, about a league from the village. Monsieur de Celoron thanked the

l'exécution, si un Iroquois, qui se trouva là par hasard, n'eut apaisé les furieux en les assurant que nous n'avions aucun mauvais dessein. Il s'engagea même à venir au devant de nous avec M. de Joncaire; ce qu'il fit.

Nous les rencontrâmes le 22^e. environ à une lieue du village. M. de Celoron remercia l'Iroquois du zèle qu'il avoit témoigné dans cette occasion, et lui fit quelques petits présents.

On s'embarqua ensuite pour se rendre à Sinhioto. Nous campâmes à l'opposite du village, où l'on travailloit à force pour achever le fort qui avoit été commencé la veille.

Le 23^e, il y eut conseil, mais les sauvages firent des difficultés pour le lieu où l'on devoit assembler, ils vouloient qu'on leur parlât dans la cabane destinée aux Conseils. M. de Celoron prétendoit au contraire que c'étoit aux enfants à venir entendre la parole de leur père dans l'endroit où il avoit allumé son feu. Bref, après bien des contestations, les sauvages cédèrent et se rendirent dans notre camp. Pendant le Conseil arrivèrent deux courriers pour annoncer qu'on avoit vu des canots avec pavillon françois qui descendoient la rivière de Sinhioto. Cette nouvelle déconcerta un peu nos graves sénateurs qui s'imaginèrent que c'étoit un parti de guerriers envoyé contre eux du Détroit, et que notre dessein étoit de les mettre entre deux feux. M. le Commandant eut bien de la peine à les rassurer. Enfin cependant leur frayeur se dissipa et l'on continua le conseil. Le 24^e., les sauvages répondirent, mais en termes vagues et généraux qui ne signifioient rien du tout.

Le 25^e., arrivèrent 4 outaouas avec des lettres de

Iroquois for the zeal which he had displayed on this occasion, and made him some small presents.

We finally embarked, in order to go to Sinhioto. We encamped opposite the village, where we worked hard, in order to complete the fort, which had been begun the evening before.

On the 23rd, a council was held; but the savages raised some difficulties about the place where they were to assemble. They desired that we should address them in the cabin appointed for Councils; Monsieur de Celoron declared, on the contrary, that it was for the children to come to hear the words of their father in the place where he had lighted his fire. Briefly, after many disputes, the savages gave way and presented themselves in our camp. During the Council, two couriers arrived, to announce that canoes bearing the french colors had been seen descending the river of Sinhioto. This news somewhat disconcerted our grave senators, who imagined that it was a party of warriors sent against them from Detroit, and that it was our design to inclose them between two fires. Monsieur the Commandant had great difficulty to reassure them. Finally, however, their fears were dissipated, and they continued the council. The 24th. The savages responded, but in vague and general terms, which signified nothing at all.

On the 25th, 4 outaouas arrived with letters from Monsieur [de] Sabrevois,⁴⁸ which notified Monsieur de Celoron that he had not been able to persuade the savages of his government to come to join us on the Beautiful River, as had been projected. In the evening, there was a bonfire to celebrate the feast of St. Louis. All the detachment was under arms; they fired three volleys of musketry, preceded by several cries of *Vive le Roy!*

M. [de] Sabrevois qui marquoit à M. de Celoron qu'il n'avoit pu engager les sauvages de son gouvernement à venir nous joindre dans la Belle-Rivière, comme on l'avoit projeté. Le soir on fit un feu de joye pour célébrer la S^t. Louis. Tout le détachement étoit sous les armes et l'on fit une triple décharge de mousqueterie précédée de plusieurs Vive le Roy.

Le 26^e, les Chaouanons donnèrent une 2^e. réponse qui étoit un peu plus satisfaisante que la 1^{ère}. Après quoi, on prit le chemin de la rivière à la Roche.

La situation du village des Chaouanons est assés agréable; du moins il n'est point masqué par les montagnes comme les autres par où nous avons passé. La rivière de Sinhioto, qui le borne à l'Ouest, lui a donné son nom. Il est composé d'une soixantaine de cabanes. Les Anglois y étoient au nombre de cinq; on leur dit de se retirer et ils promirent de le faire. La latitude de notre camp étoit de 39^d. 1'.

Le 28^e., nous campames à l'embouchure de la rivière Blanche où nous trouvames une petit[e] bande de Miamis avec leur chef nommé le Baril. Ils se sont établis là depuis quelque tems et forment un village de 7 ou 8 cabanes à une lieue dans les terres. M. de Celoron les invita à l'accompagner jusque chez la Demoiselle, et ils promirent de le faire. Nous passames deux jours à les attendre. Enfin, le 31^e au matin ils parurent suivis de leurs femmes, de leurs enfants et de leurs chiens. On embarqua tout, et le soir vers les 4 heures, nous entrames dans la rivière à la Roche, après avoir enterré la 6^e. et dernière lame de plomb, sur la rive occidentale de cette rivière et au nord de l'Ohio.

The 26th. The Chaouanons gave a 2nd response which was somewhat more satisfactory than the 1st. After which, we continued our journey to rivière à la Roche.

The situation of the village of the Chaouanons is quite pleasant,—at least, it is not masked by the mountains, like the other villages through which we had passed. The Sinhioto river, which bounds it on the West, has given it its name. It is composed of about sixty cabins. The Englishmen there numbered five. They were ordered to withdraw, and promised to do so. The latitude of our camp was $39^{\circ} 1'$.

The 28th. We encamped at the mouth of rivière Blanche ["White river"], where we found a small band of Miamis with their chief, named le Baril ["the Barrel"]. They had established themselves there a short time before, and formed a village of 7 or 8 cabins, a league distant from the river. Monsieur de Celoron requested them to accompany him to the village of la Demoiselle ["the young Lady"], and they promised to do so. We passed two days waiting for them. Finally, on the morning of the 31st, they appeared, followed by their women, their children, and their dogs. All embarked, and about 4 o'clock in the afternoon we entered rivière à la Roche, after having buried the 6th and last leaden plate on the western bank of that river, and to the north of the Ohio.⁴⁴

This Beautiful River—so little known to the French, and, unfortunately, too well known to the English—is, according to my estimate, 181 marine leagues from the mouth of the Yjadakoin (or Tjadakoin) to the entrance of rivière à la Roche. In all

La Belle-Rivière si peu connue des François et par malheur trop connue des Anglois, a, suivant mon estime, 181 lieues marines depuis la sortie de Yjadakoin (ou Tjadakoin) jusqu'à l'entrée de la rivière à la Roche. Dans tout cet espace nous avons compté douze villages établis sur ses bords; mais si on pénètre dans ce petit continent renfermé entre le lac Erié et l'Ohio on le trouvera, à ce qu'on nous a dit, beaucoup plus peuplé. On nous a parlé surtout d'un certain village situé sur la rivière de Kaskaské, dans lequel on nous a assuré qu'il y avoit près de 800 hommes. Chaque village, soit grand soit petit a un ou plusieurs traiteurs qui ont sous eux des engagés pour le transport des pelleteries. Voilà donc les Anglois déjà bien avancés sur notre terrain et, qui pis est, ils y sont sous la protection d'une foule de sauvages qu'ils ont attiré à eux, et dont le nombre grossit tous les jours; Leur dessein n'est pas sans doute d'en demeurer là, et si on ne prend pas au plutôt des mesures efficaces pour arrêter leurs progrès, nous courons grand risque de nous voir bientôt chassés des païs d'en haut, et d'estre obligés de nous renfermer dans les bornes qu'il plaira à ces messieurs de nous prescrire. Ceci est peut estre plus vrai qu'il ne paroist vraisemblable. Je reprend la suite de mon journal.

La rivière à la Roche est très bien nommée. Son fond n'est qu'un roc continuel. Les eaux en étoient extrêmement basses; malgré cela nous eumes le bonheur de conduire nos canots jusqu'au village de la Demoiselle. Pour les alléger, on avoit mit à terre la moitié de notre monde. C'est ce qui pensa estre [la cause de] la perte de M. de Joannès, qui ayant

this distance, we have counted twelve villages established on its banks; but if one penetrate into the small continent enclosed between lake Erie and the Ohio, one will find it, according to what has been told us, much more populous. We have been specially told of a certain village situated on the river Kaskaské, in which, we are assured, there are nearly 800 men.⁴⁵ Each village, whether large or small, has one or more traders, who have in their employ engagés for the transportation of peltries. Behold, then, the English already far within our territory; and, what is worse, they are under the protection of a crowd of savages whom they entice to themselves, and whose number increases every day. Their design is, without doubt, to establish themselves there; and, if efficacious measures be not taken as soon as possible to arrest their progress, we run very great risk of seeing ourselves quickly driven from the upper countries, and of being obliged to confine ourselves to the limits which it may please those gentlemen to prescribe to us. This is perhaps all the more true that it does not seem probable. I resume the thread of my journal.

Rivière à la Roche is very well named. Its bottom is but one continuous rock; its waters are extremely shallow. Notwithstanding this, we had the good fortune to guide our canoes as far as the village of la Demoiselle. In order to lighten them, we had landed half of our people. This was thought to have [occasioned] the loss of Monsieur de Joannès,—who, having undertaken to follow a savage who was going to hunt, lost himself in the woods, and remained there two days without our being able to obtain any news of him, in spite of all the efforts which we

voulu suivre un sauvage à la chasse, s'égara dans les bois et y demeura deux jours sans qu'on put en avoir aucune nouvelle, malgré toutes les recherches qu'on avoit faites. Le 3^e. jour de son éclipse nous l'aperçumes lorsqu'on s'y attendoit le moins sur une pointe, conduit par deux Miamis.

Le 13^e. de Septembre nous eumes l'honneur de saluer la Demoiselle dans son fort. Il est situé dans une vaste prairie sur le bord de la Rivière à la Roche. Sa latitude est de 40^d. 34'. Cette bande n'est pas nombreuse; elle est à tout le plus de 40 ou 50 hommes. Il y avoit parmi eux un traiteur Anglois. M. de Celoron ne parla à la Demoiselle que le 17^e parce qu'il attendoit l'interprète des Miamis qu'il avoit demandé à M^r. Raimond. Mais ennuyé d'attendre et voyant la saison déjà avancée, il se determina à prendre pour interprète un vieux Sounantouan qui étoit de la compagnie du Baril.

Le 18^e., la Demoiselle répondit et dans sa réponse promit de ramener sa bande à son ancien village le printems suivant; elle donne même parole qu'elle viendrait avec nous jusque là pour y préparer tout pour son retour. Mais l'arrivée de l'interprète Miamis la mit de mauvaise humeur; elle oublia toutes ses promesses, et quoy qu'on pût faire elle refusa constamment de nous suivre. Nous la laissâmes donc et après avoir brulé nos canots, et tout ce que nous ne pouvions pas emporter, nous primes congé d'elle le 20^e. au matin.

Notre traversée par terre ne fut que de cinq jours. Nous étions divisés en quatre brigades commandées chacune par deux officiers. Nous marchions de file parce que la petitesse du sentier ne nous permettoit

made. On the 3rd day after his disappearance, we saw him, when we least expected to do so, at a bend in the river, conducted by two Miamis.

On the 13th of September, we had the honor of saluting la Demoiselle in his fort. It is situated on a vast prairie which borders Rivière à la Roche; its latitude is $40^{\circ} 34'$. This band is not numerous; it consists at most of 40 or 50 men.⁴⁶ There is among them an English trader. Monsieur de Celoron did not talk with la Demoiselle until the 17th, because he awaited an interpreter from the Miamis, for whom he had asked Monsieur Raimond. But, wearied with waiting, and seeing the season already advanced, he determined to take for an interpreter an old Sounantouan who was in le Baril's company.

On the 18th, la Demoiselle replied, and in his answer promised to take back his band to their old village in the following spring; he even gave his word that he would go with us as far as there, in order to prepare everything for his return. But the arrival of the Miami interpreter put him in a bad humor; he forgot all his promises, and in spite of all that we could do, he constantly refused to see us. We then left him; and, after having burned our canoes and all that we could not carry, we took leave of him on the morning of the 20th.

Our journey by land was only five days. We were divided into four brigades, each commanded by two officers. We marched in single file, because the narrowness of the path would not permit us to do otherwise. The road was passable, but we found it quite tedious. In my estimation, the journey from la Demoiselle's to the Miamis might cover 35 leagues. Three times we crossed Rivière à la Roche; but

pas de nous étendre. Le chemin étoit passable, mais nous l'avons trouvé un peu long. A mon estime le trajet de la Demoiselle aux Miamis peut avoir 35 lieues. nous avons traversé trois fois la Rivière à la Roche, mais ce n'étoit plus qu'un foible ruisseau qui couloit sur quelques piés de boue. Un peu plus qu'à mi-chemin nous commençames à cotoyer la rivière des Miamis, que nous avions à gauche. On y trouva de grosses écrevisses et en abondance. De tems en tems nous avons marché dans de vastes prairies où l'herbe estoit quelquefois d'une hauteur démesurée. Arrivés chez M^r Raimond, on acheta des pirogues et des provisions, et le 27^e., après midi, on se mit en route pour aller au Détroit.

Le fort des Miamis étoit en bien mauvais état, quand nous y sommes passés. La plus part des pieux étoient pourris et tomboient en ruines. Il y a dedans huit maisons ou pour mieux dire, huit misérables chaumières que l'envie seule de gagner de l'argent peut rendre supportables. Les François y étoient au nombre de 22; tous jusqu'au commandant avoient la fièvre. M^r. Raimond n'approuve pas la situation du fort, et prétend qu'il seroit beaucoup mieux placé sur le bord de la rivière St. Joseph, qui n'est éloignée de là que d'une petite lieue. Il voulut me faire voir cet endroit, mais l'embarras de notre départ m'empêche d'y aller. Tout ce que je pus faire pour lui ce fut de lui tracer le plan de son nouveau fort. La latitude de l'ancien est de 41^d. 29'. C'est aux Miamis que j'appris qu'un peu avant d'entrer dans la rivière à la Roche, nous avons passé de deux ou trois lieues des fameuses salines où sont ces squelettes d'animaux monstrueux. Cette nouvelle me mortifia fort, et j'ai

here it was only a feeble brook, which ran over a few feet of mud. A little more than half-way, we began to skirt the river of the Miamis, which was on our left. We found therein large crabs in abundance. From time to time we marched over vast prairies, where the herbage was sometimes of extraordinary height. Having reached Monsieur Raimond's post, we bought pirogues and provisions; and, on the afternoon of the 27th, we set out, en route for Detroit.

The fort of the Miamis was in a very bad condition when we reached it; most of the palisades were decayed and fallen into ruin. Within there were eight houses,—or, to speak more correctly, eight miserable huts, which only the desire of making money could render endurable. The French there numbered 22; all of them, even to the commandant, had the fever. Monsieur Raimond did not approve the situation of the fort, and maintained that it should be placed on the bank of the St. Joseph river, distant only a scant league from its present site. He wished to show me that spot, but the hindrances of our departure prevented me from going thither. All that I could do for him was to trace for him the plan of his new fort. The latitude of the old one is $41^{\circ} 29'$. It was while with the Miamis that I learned that we had, a little before entering rivière à la Roche, passed within two or three leagues of the famous salt-springs where are the skeletons of immense animals.⁴⁷ This news greatly chagrined me; and I could hardly forgive myself for having missed this discovery. It was the more curious that I should have done this on my journey, and I would have been proud if I could have given you the details of it.

bien de la peine de me pardonner d'avoir manqué cette découverte. C'étoit la plus curieuse que je pusse faire dans mon voyage, et j'aurois été flatté de pouvoir vous en faire le détail.

La Rivière des Miamis ne nous a pas moins donné de tablature que la Rivière à la Roche. A chaque instant nous étions arrêtés par des lits de pierres plates sur lesquelles il falloit traîner nos pirogues à fo[r]ce de bras. Je dirai cependant que par intervalles on trouve des nappes d'eau fort belles; mais elles sont rares et courtes. Les six dernières lieues la rivière est large [et profonde] et semble annoncer la grandeur du lac dans lequel elle se décharge. A 6 lieues au dessus du lac Erié, j'ai pris hauteur qui s'est trouvé de 42^d 0'.

Nous entrâmes dans ce lac le 5^e. d'octobre. En y entrant, on trouve à gauche la baye d'Onanguissé, qu'on m'a dit estre fort profonde. Un peu après on rencontre à droite les Isles aux Serpents. Le 6^e. nous arrivâmes au bas de la Rivière du Détroit où nous trouvâmes des canots et des vivres pour notre retour. M. de Celoron eut la bonté de me permettre d'aller au fort avec quelques officiers; nous y passâmes toute la journée du 27^e. [*i.e.*, 7^e.] Je pris hauteur dans la cour du P. Bonaventure, et je la trouvai de 42^d. 38'.

Le soir nous reprîmes la route de notre camp, où nous restâmes le 8^e. pour attendre nos sauvages espèce d'hommes faite pour exercer la patience de ceux qui ont le malheur de voyager avec eux. Je profitai de ce retardement pour prendre la latitude de notre camp qui étoit de 42^d. 28'.

J'ai demeuré trop peu de tems au Détroit pour pouvoir vous en faire une description exacte. Tout

The Miami River caused us no less embarrassment than Rivière à la Roche had done. At almost every instant we were stopped by beds of flat stones, over which it was necessary to drag our pirogues by main force. I will say, however, that at intervals were found beautiful reaches of smooth water, but they were few and short. In the last six leagues, the river is broad [and deep], and seems to herald the grandeur of the lake into which it discharges its waters. At 6 leagues above lake Erie, I took the altitude, which was found to be $42^{\circ} 0'$.

We entered the lake on the 5th of october. On entering it, there is to the left the bay of Onanguissé, which is said to be very deep. Soon after, one encounters to the right, the Isles aux Serpents ["islands where there are Snakes"]. On the 6th, we arrived at the mouth of the Detroit River, where we found canoes and provisions for our return. Monsieur de Celoron had the goodness to permit me to go to the fort with some officers. We spent there the entire day of the 7th. I took the latitude in Father Bonaventure's courtyard, and I found it $42^{\circ} 38'$.

In the evening, we returned to our camp, where we spent the 8th waiting for our savages, a class of men created in order to exercise the patience of those who have the misfortune to travel with them. I profited by this hindrance in order to take the latitude of our camp, which was $42^{\circ} 28'$.

I remained too short a time at Detroit to be able to give you an exact description of it. All that I can say to you about it is, that its situation appeared to me charming. A beautiful river runs at the foot of the fort; vast plains, which only ask to be cultivated,

ce que je puis vous en dire, c'est que la situation m'a paru charmante. Une belle rivière passe au pié du fort; de vastes campagnes, qui ne demandent qu'à estre cultivées, s'étendent à perte de vue. Rien de plus doux que le climat. à peine y compte-t-on deux mois d'hiver. Les fruits d'Europe et surtout les bleds y viendroient beaucoup mieux qu'en plusieurs cantons de la France. C'est la Touraine et la Beauce du Canada. De plus, on doit regarder le Détroit comme un des postes les plus importants de la Colonie; il est à portée de donner du secours à Michilimakinak, à la Rivière St. Joseph, à la Baye, aux Miamis, aux Ouiatanons et à la Belle Rivière, supposé qu'on y fasse des établissements. Ainsi on ne sauroit y jetter trop de monde; mais où le prendre ce monde? Ce n'est pas au Canada. Les colons que vous y envoyates l'année dernière se sont contentés de manger la ration que le Roy leur donnoit; quelques uns même d'entre eux emportés par leur légéreté naturelle, ont quitté le país et sont allés chercher fortune ailleurs. Combien de pauvres laboureurs en France seroient charmés de trouver un país qui leur fourniroit abondamment de quoi les dédomager de leurs travaux et de leurs sueurs.

Le Fort du Détroit est un quarré long; je n'en sais pas les dimensions; mais il m'a paru grand. Le village des Hurons et celui des Outaouas sont de l'autre côté de la rivière [où le père La Richardie m'a dit que les rebelles commençoient à venir à rescipiscence, et que la bande de Nicolas diminueoit tous les jours. Nous avons demandé de ses nouvelles dans la Belle Rivière,] et on nous a dit qu'il avoit établi sa résidence aux environs du lac Erié.

extend beyond the sight. There is nothing milder than the climate, which scarcely counts two months of winter. The productions of Europe, and especially the grains, grow much better than in many of the cantons of France. It is the Touraine and Beauce of Canada. Moreover, we should regard Detroit as one of the most important posts of the Colony. It is conveniently situated for furnishing aid to Michilimakinak, to the St. Joseph River, to the Bay, to the Miamis, Ouiatanons, and to the Beautiful River, supposing that settlements be made thereon. Accordingly, we cannot send thither too many people; but where shall we find men therefor? Certainly not in Canada. The colonists whom you sent there last year contented themselves with eating the rations that the King provided. Some among them, even, carried away by their natural levity, have left the country and gone to seek their fortune elsewhere. How many poor laborers in France would be delighted to find a country which would furnish them abundantly with what would repay them for their industry and toil.

The Fort of Detroit is a long square; I do not know its dimensions, but it appeared large to me. The village of the Hurons and that of the Outaouas are on the other side of the river,—[where, father La Richardie told me, the rebels were beginning to disperse, and the band of Nicolas was diminishing day by day. We had asked news about him, when upon the Beautiful River;] and were told that he had established his residence in the neighborhood of lake Erie.⁴⁸

We left Detroit on the 9th of October, and on the 19th arrived at Niagara. I took the altitude twice

Nous partimes du Détroit le 9^e. d'Octobre, et le 19^e. nous arrivâmes à Niagara. J'ai pris hauteur deux fois dans le lac Erié: une fois à la Pointe Pelée, qui s'est trouvé de 42^d 20'; l'autre un peu au dessous de la pointe à la Biche, qui est de 43^d. 6'. Nous partimes de Niagara le 22^e., et pour abrégier notre route nous passâmes par le sud du lac Ontario. Nous avons essuyé dans ce lac des tems affreux. Plus d'une fois nous avons été sur le point de périr. Enfin, malgré les vents et les tempestes nos canots d'écorce nous ont rendus sains et saufs à Cataracoui le 4^e. de Novembre.

J'ai vu Choaguen en passant, mais c'étoit de trop loin pour pouvoir l'examiner.

Le 7^e. nous partimes de Cataracoui, et le 10^e. nous arrivâmes à Montréal. En chemin, nous fîmes halte chez l'abbé Piquet qui étoit pour lors à Montréal. Nous trouvâmes son fort aux trois quarts brulé par des Iroquois, envoyés, dit-on, pour cet effet, par les Anglois. A un des angles du fort il a fait construire une petite redoute dans le goust de celle du Fort St. Jean. L'incendie l'avoit épargné. J'ai sauté à mon retour tous les rapides dont on m'avoit un peu exagéré le danger. Le premier que l'on rencontre, en sortant de chez l'abbé Piquet, sont les Galaux: c'est fort peu de chose. Le rapide Plat qui le suit est encore de moindre importance. Le Long Sault a ses difficultés. Il faut avoir le coup d'œil bon et la main sûre pour éviter d'un côté la Cascade et de l'autre une grosse roche, contre laquelle un canot fut il de bronze, se briseroit comme un verre. Le Coteau du Lac n'a rien d'embarrassant, parce que l'on saute au large de la Cascade. Dans le passage

on lake Erie,—once at Pointe Pelée, which was $42^{\circ} 20'$; the other time, a little below pointe à la Biche [“Fawn’s point”], which was $43^{\circ} 6'$. We left Niagara on the 22nd, and, to shorten our road, we passed along the south shore of lake Ontario. We experienced on this lake some terrible storms; More than once, we were on the point of perishing. Finally, notwithstanding the winds and tempests, our bark canoes brought us safe and sound to Cataracoui on the 4th of November.

I saw Choaguen in passing, but it was too far for me to examine it.

On the 7th, we left Cataracoui, and on the 10th we arrived at Montréal. On the road we halted at the dwelling of abbé Piquet, who was then at Montréal. We found three-quarters of his fort burned by the Iroquois—sent, they say, for this purpose, by the English. At one of the angles of the fort they had caused to be constructed a little redout after the style of the Fort St. Jean. The fire had spared it. In returning, I shot all the rapids, the danger of which had been rather exaggerated to me. The first that one encounters in going out from abbé Piquet’s is les Galaux [“the Gallops”]; it is a very small matter. The rapide Plat [“Flat rapid”] which succeeds it is of still less importance. The Long Sault has its difficulties. It is necessary to have a quick eye and sure hand, in order to avoid on the one side the Cascade, and on the other a great rock—against which a canoe, were it of bronze, would be shattered like glass. The Coteau du Lac is not difficult, because one passes at a considerable distance from the Cascade. In the passage of les Cèdres, there is no risk except for bark canoes, because the

des Cèdres, il n'y a du risque que pour les canots d'écorce, parceque l'eau a peu de profondeur. Le Bisson et le Trou sont deux mauvais pas; après tout on en est quitte pour embarquer quelque fois de l'eau en sautant. Je n'ai point sauté le Trou. Notre guide nous mena par un autre chemin qui ne vaut pas mieux. Il faut traverser un courant de foudre qui vous précipiteroit dans une cascade très profonde, si vous manquiez la vrai point de la traverse. Un de nos canots pensa y faire la culbute pour avoir mal pris ses précautions. Le Sault St. Louis vous est parfaitement connu.

Le 14^e., M. de Celoron et moi nous partimes pour nous rendre à Québec, où nous arrivames le 18^e de Novembre, c'est à dire cinq mois et dix huit jours après en estre partis.

Encore, je vous supplie, un petit moment d'audience en faveur de la carte que j'ai l'honneur de vous presenter. Elle est réduite à cause de sa grande étendue. Elle a 20 points fixes qui m'ont été donnés par les hauteurs que j'ai observées et que j'ai marqués par des doubles croix. La longitude est partout estimée. Si j'avois eu une bonne montre, j'aurois pu en déterminer quelques points par des observations; mais pouvois-je et devois-je compter sur une montre d'une bonté médiocre, et dont j'ai cent fois éprouvé l'irrégularité avant et après mon retour? Oserois-je dire que mon estime est juste? En vérité ce seroit estre bien téméraire, surtout ayant été obligé de naviguer dans des courants sujets à mille alternatives, dans l'eau morte même; quelle règle d'estime pouvoit-on avoir dont la justesse ne seroit pas déconcertée par la variation et les inégalités du

water has but little depth. "The Thicket" and "the Hole" are two difficult places; but, after all, one escapes save for shipping a little water while shooting this rapid. I have not shot "the Hole." Our guide led us by another way, which was not much better. It was necessary to cross a very violent current, which will precipitate you into a very deep cascade, if you miss the right point for crossing. One of our canoes came near turning a somersault, not having taken proper precautions. The Sault St. Louis is perfectly well known to you.

On the 14th, Monsieur de Celoron and I set out for Québec, where we arrived on the 18th of November,—that is to say, five months and eighteen days after having left it.

I beg of you a few moments' further audience, in behalf of the chart which I have the honor to present to you. It is reduced, on account of its great extent; it has 20 fixed points which have been furnished to me by the latitudes observed, and which I have marked with double crosses. The longitude is everywhere estimated. If I had had a good compass, I would have been able to determine several of its points by observation; but could I or ought I to rely on a compass of indifferent merit, and of which I have a hundred times proved the irregularity, both before and since my return? Can I dare say that my estimates are correct? In truth, this would be very rash,—especially as we were obliged to navigate currents subject to a thousand alternations. In still water, even, what rules of estimation could one have, of which the correctness would not be disturbed by the variation and inequalities of the wind or of the rowers? As for the points of the compass,

vent ou des rameurs. Quant aux rumbes de vent, je puis répondre que je les ai tous observés et marqués dans mon journal avec le plus grand scrupule, parce que je sçavois qu'une partie de l'exactitude de ma carte en dépendoit. Je n'ai pas non plus manqué de les corriger suivant la variation que j'avois observée. J'ai corrigé pareillement les lieux de distance, lorsqu'elles ne s'accordoient pas avec les latitudes observées. En un mot, j'ai fait tout mon possible pour répondre aux marques d'estime que vous avez eu la bonté de me donner plus d'une fois. Si je suis assés heureux pour avoir réussi, je vous prie de vouloir bien m'employer quand l'occasion s'en présentera; c'est l'unique récompense que j'attends de mon travail.

Je ne sçaurois me résoudre à finir cette lettre sans rendre à Messieurs nos officiers toute la justice qu'ils méritent. Dans les subalternes j'ai admiré leur zèle pour le service, leur courage quand l'occasion l'a demandé, leur soumission aux ordres du Commandant et leur promptitude à les exécuter.

Pour ce qui est de M. de Celoron, c'est un homme attentif, clairvoyant, actif, ferme, pliant à propos, fécond en ressources et plein de résolution; un homme enfin, fait pour commander. Je ne suis pas flatteur et je ne crains point que ce que je dis me fasse passer pour l'estre.

J'ai l'honneur d'estre, avec le plus profond respect,
MONSIEUR,

Votre très-humble et
très-obeissant serviteur,
DE BONNECAMPS, S.J.

À Québec, ce 17 Oct. 1750.

I can answer for having observed them all, and marked them in my journal with the utmost care; because I know that a part of the exactness of my chart depends upon it. I have not failed to correct them according to the variations that I have observed. I have similarly corrected the leagues of distance, when such did not accord with the latitude observed. In a word, I have done my utmost to deserve the marks of esteem which you have had the goodness to bestow upon me. If I have been fortunate enough to succeed, I beg of you to deign to employ me, when occasion therefor shall present itself; that is the only recompense which I expect for my work.

I cannot bring myself to finish this letter without rendering to Messieurs our officers all the justice that they merit. In the subalterns I have admired their zeal for the service, their courage when occasion required it, their submission to the orders of the Commandant, and their promptitude in exercising them.

As for Monsieur de Celoron, he is a man attentive, clear-sighted, and active; firm, but pliant when necessary; fertile in resources, and full of resolution,—a man, in fine, made to command. I am no flatterer, and I do not fear that what I have said should make me pass for one.

I have the honor to be with the most profound respect,

MONSIEUR,

Your very humble and
very obedient servant

DE BONNECAMPS, S.J.

At Québec, October 17, 1750.

Lettre du Père Vivier, de la Compagnie de
Jésus, à un Père de la même Compagnie.

Aux ILLINOIS, le 17
Novembre 1750.

MON RÉVÉREND PÈRE,
La paix de N. S.

J'accepte avec plaisir la proposition que vous me faites. Les faibles mérites que je puis acquérir par mes travaux, je consens volontiers à vous en faire part, dans l'assurance que vous me donnez de m'aider de vos saintes prières. Je gagne trop dans cette société, pour n'y pas entrer de tout mon cœur.

Un autre point que vous desirez, et sur lequel je vais vous satisfaire, c'est le détail de nos Missions. Nous en avons trois dans ces quartiers: une de Sauvages, une de Français, une troisième qui est en partie de Français et en partie de Sauvages.

La première est composée de plus de six cens Illinois, tous baptisés, à la réserve de cinq ou six: mais l'eau-de-vie que leur vendent les Français, surtout les soldats, malgré les défenses réitérées de la part du Roi, et ce qu'on leur distribue quelquefois, sous prétexte de les maintenir dans nos intérêts, a ruiné cette Mission, et a fait abandonner au plus grand nombre notre sainte Religion. Les Sauvages, et les Illinois en particulier, qui sont les plus doux et les plus traitables des hommes, deviennent, dans l'ivresse, des forcenés et des bêtes féroces. Alors ils

Letter from Father Vivier of the Society of Jesus,
to a Father of the same Society.

Among the ILLINOIS,
November 17, 1750.

MY REVEREND FATHER,
The peace of Our Lord.

I accept with pleasure the proposal which you make me. The slight merits I may acquire by my labors I consent willingly to share with you, on the assurance that you give me of assisting me with your holy prayers. I gain too much from this association not to be desirous of entering into it with all my heart.

There is another point which you desire, and on which I will satisfy you; and that is, the description of our Missions. We have three in this quarter: one consisting of Savages; one of French; and a third, partly of French and partly of Savages.

The first is composed of over six hundred Illinois, all baptized excepting five or six; but the brandy sold by the French, especially by the soldiers, in spite of the King's repeated prohibitions, and that which is sometimes distributed to them under the pretext of maintaining them in our interest, has ruined this Mission, and has caused the majority of them to abandon our holy Religion. The Savages — and especially the Illinois, who are the gentlest and most tractable of men — become, when intoxicated, madmen and wild beasts. Then they fall upon one

se jettent les uns sur les autres, se donnent des coups de couteaux, se déchirent mutuellement. Plusieurs ont perdu leurs oreilles, quelques-uns une partie de leur nez dans ces scènes tragiques. Le plus grand bien que nous faisons parmi eux, consiste dans le baptême que nous conférons aux enfans moribonds. Ma résidence ordinaire est dans cette Mission de Sauvages avec le Père Guienne, qui me sert de Maître dans l'étude de la langue Illinoise.

La Cure Française que dessert le Père Vattrin est de plus de quatre cens Français de tout âge, et de plus de deux cent cinquante Nègres. La troisième Mission est à soixante-dix lieues d'ici. Elle est beaucoup moins considérable; c'est le Père Meurin qui en est chargé. Le reste de notre Mission de la Louisiane consiste dans une résidence à la Nouvelle Orléans, où demeure le Supérieur général de la Mission, un autre de nos Pères, avec deux Frères. Nous y avons une habitation assez considérable et en assez bon état. C'est des revenus de cette habitation, joints aux pensions que nous fait le Roi, qu'on fournit aux besoins des Missionnaires.

Quand la Mission est suffisamment pourvue d'ouvriers (qui, dans cette Colonie, doivent être jusqu'au nombre de douze); on en entretient un aux Akansas, un autre aux Tchactas, un troisième aux Alibamons. Le Révérend Père Baudouin, actuellement Supérieur général de la Mission, résidait ci-devant parmi les Tchactas; il a demeuré dix-huit ans parmi ces barbares. Lorsqu'il était à la veille de faire quelque fruit, les soulèvemens que les Anglais ont excités dans cette Nation, et le péril où il était évidemment exposé, ont obligé le Père Vitri, alors Supérieur

another, stab with their knives, and tear one another. Many have lost their ears, and some a portion of their noses, in these tragic encounters. The greatest good that we do among them consists in administering baptism to dying children. I usually reside in this Mission of Savages with Father Guienne, who acts as my Master in the study of the Illinois language.

The French Cure under Father Vattrin's charge is composed of more than four hundred French people, of all ages, and more than two hundred and fifty Negroes. The third Mission is seventy leagues from here. It is much smaller; Father Meurin⁴⁹ has charge of it. The remainder of our Louisiana Mission consists of a residence at New Orleans, where the Superior-general of the Mission resides with another of our Fathers, and two Brethren. We have there a considerable settlement, which is in very good condition. The revenues of this settlement, added to the pensions given us by the King, supply the needs of the Missionaries.

When the Mission is sufficiently provided with laborers (who in this Colony should be twelve in number), one is maintained among the Akansas, another among the Tchactas and a third among the Alibamons. Reverend Father Baudouin, the present Superior-general of the Mission, formerly resided among the Tchactas; he dwelt eighteen years among those barbarians. When he was on the eve of deriving some fruit from his labors, the disturbances excited by the English in that Nation, and the danger to which he was manifestly exposed, compelled Father Vitri, then Superior-general, in concert with Monsieur the Governor, to recall him

général, de concert avec M. le Gouverneur, à le rappeler à la Nouvelle Orléans. Aujourd'hui que les troubles commencent à s'apaiser, on pense à rétablir cette Mission. Le Père Moran était, il y a quelques années, aux Alibamons. L'impossibilité d'y exercer son Ministère, tant à l'égard des Sauvages que des Français, a engagé le Supérieur à le rappeler pour lui confier la direction des Religieuses et de l'hôpital du Roi, dont nous sommes chargés.

Les Anglais commercent, ainsi que les Français, parmi les Sauvages Alibamons. Vous concevez quel obstacle ce peut être au progrès de la Religion; les Anglais sont toujours prêts à prêcher la controverse. Un pauvre Sauvage serait-il en état de faire un choix? Nous n'avons actuellement personne parmi les Akansas. Tel est, mon Révérend Père, l'état de notre Mission. Le reste de ma lettre sera une courte description de ce pays. J'y entrerai dans un détail peut-être assez peu intéressant pour vous, mais qui deviendrait utile à cette contrée, si le Gouvernement avait égard à une partie de ce qu'il renferme.

L'embouchure du Mississipi est par le 29^e. degré de latitude septentrionale. Le Roi y entretient une petite garnison et un Pilote pour recevoir les vaisseaux et les introduire dans le fleuve. La multitude des îles, des bancs, non de sable, mais de vase, dont elle est remplie, en rend l'entrée difficile à quiconque ne l'a pas pratiquée. Il est question d'en trouver la passe, et il n'y a qu'un Pilote habitué dans l'endroit même, qui en ait une parfaite connaissance. Le Mississipi est difficile à remonter pour les vaisseaux. Outre que le flux de la mer ne s'y fait point sentir, il fait des circuits continuels; de sorte qu'il faut, ou

to New Orleans. Now that the troubles are beginning to subside, they are thinking of reëstablishing this Mission. Father Moran was among the Alibamons some years ago. The impossibility of exercising his Ministry, as regards both the Savages and the French, induced the Superior to recall him and confide to him the direction of the Nuns and of the King's hospital, which is in our charge.⁵⁰

The English, as well as the French, trade among the Alibamon Savages. You can imagine what an obstacle this may be to the progress of Religion. The English are ever ready to preach controversy. Would a poor Savage be in a position to make a choice? At present we have no one among the Akansas. Such, my Reverend Father, is the state of our Mission. The remainder of my letter will be a short description of this country. I shall give particulars which will perhaps be of little interest to you, but which would become useful to this country if the Government would take into consideration a portion of what is herein contained.

The mouth of the Mississippi lies on the 29th degree of north latitude. The King maintains a small garrison there, and also a Pilot to meet vessels and bring them into the river. The multitude of islands and of banks—not of sand, but of mud—which fill it, make its entrance very difficult for those who have never been there. The question is, to find the channel; and there is only one Pilot who is accustomed to the place and knows it thoroughly. Vessels experience difficulty in ascending the Mississippi. Besides the fact that the tide of the sea is not felt in it, it winds continually; so that it is necessary either to tow, or to have at one's command wind

touer, ou avoir continuellement à ses ordres tous les rumbs de vent. Depuis le vingt-neuvième jusqu'au trente-unième degré de latitude, il ne m'a pas paru plus large que la Seine devant Rouen; mais il est infiniment plus profond. En remontant on le trouve plus large; mais il a, à proportion, moins de profondeur. On lui connaît plus de sept cens lieues de cours du Nord au Sud. Au rapport des derniers voyageurs, sa source, qui est à plus de trois cens lieues au Nord des Illinois, est formée de la décharge de quelques lacs et marais.

Mississippi signifie grand fleuve en langue Illinois. Il semble qu'il ait usurpé cette dénomination sur le Missouri. Avant sa jonction avec cette rivière, le Mississippi n'est pas considérable. Il a peu de courant; au lieu que le Missouri est plus large, plus profond, plus rapide, et prend sa source d'encore bien plus loin. Plusieurs rivières considérables se jettent dans le Mississippi; mais il semble que le Missouri seul lui fournit plus d'eau que toutes ces rivières ensemble; en voici la preuve: l'eau de la plupart, je pourrais dire de toutes les rivières que reçoit le Mississippi, n'est que médiocrement bonne. Celle de plusieurs est positivement mal-saine; celle du Mississippi même, avant son alliance avec le Missouri, n'est pas des meilleures; au contraire, l'eau du Missouri est la meilleure eau du monde: or, celle du Mississippi, depuis sa jonction avec le Missouri jusqu'à la mer devient excellente. Il faut donc que l'eau du Missouri soit la dominante. Les premiers voyageurs venus par le Canada ont découvert le Mississippi: voilà pourquoi celui-ci a acquis le surnom de grand aux dépens de la gloire de l'autre.

from all points of the compass. From the twenty-ninth to the thirty-first degree of latitude, it did not seem to me wider than the Seine in front of Rouen, but it is infinitely deeper. As one ascends, it becomes wider, but is shallower in proportion. Its length from the North to the South is known to be more than seven hundred leagues. According to the reports of the latest travelers, its source—which is more than three hundred leagues to the North of the Illinois—is formed by the discharge of some lakes and swamps.

Mississippi, in the Illinois language, means “the great river.” It seems to have usurped that name from the Missouri. Before its junction with that river, the Mississippi is of no great size. Its current is slight, while the Missouri is wider, deeper, more rapid, and takes its rise much farther away. Several rivers of considerable size empty into the Mississippi; but the Missouri alone seems to pour into it more water than all these rivers together. Here is the proof of it: the water of most—I might say, of all—of the rivers that fall into the Mississippi is only passably good, and that of several is positively unwholesome; that of the Mississippi itself, above its junction with the Missouri, is not of the best; on the contrary, that of the Missouri is the best water in the world. Now that of the Mississippi, from its junction with the Missouri to the sea, becomes excellent; the water of the Missouri must therefore predominate. The first travelers who came through Canada discovered the Mississippi; that is the reason why the latter has acquired the name of “great,” at the expense of the glory of the other.

Both banks of the Mississippi are bordered, through-

Les deux rives du Mississipi sont bordées, dans presque tout son cours, de deux lisières d'épaisses forêts, qui ont tantôt plus, tantôt moins de profondeur, depuis une demi-lieue jusqu'à quatre lieues. Derrière ces forêts vous trouvez des pays plus élevés, entrecoupés de plaines et de bois, où les arbres sont presque aussi clair-semés que dans nos promenades publiques; ce qui provient en partie de ce que les Sauvages mettent le feu dans les prairies vers la fin de l'automne, lorsque les herbes sont desséchées. Le feu qui gagne de toutes parts, détruit la plupart des jeunes arbres, ce qui n'arrive pas dans les endroits plus voisins du fleuve, parce que le terrain y étant plus bas, et par là plus aquatique, les herbes conservent plus long-temps leur verdure, et sont moins accessibles aux atteintes du feu.

Les plaines et les forêts sont peuplées de bœufs sauvages qu'on rencontre par bandes, de chevreuils, de cerfs, d'ours, de tigres en petit nombre, de loups à foison, mais beaucoup plus petits que ceux d'Europe, et beaucoup moins entreprenans; de chats sauvages, de dindes sauvages, de faisans et autres animaux moins connus et moins considérables. Le fleuve et toutes les rivières qui s'y jettent, ainsi que les lacs qui sont en grand nombre, mais qui, chacun en particulier, ont assez peu d'étendue, sont la retraite des castors, d'une quantité prodigieuse de canards de trois espèces, de sarcelles, d'outardes, d'oies, de cygnes, de beccassines et de quelques autres oiseaux aquatiques dont le nom n'est pas connu en Europe, sans parler des poissons de bien des espèces qui y abondent.

Ce n'est qu'à quinze lieues au-dessus de l'embou-

out nearly the whole of its course, by two strips of dense forests, the depth of which varies more or less from half a league to four leagues. Behind these forests the country is more elevated, and is intersected by plains and groves, whercin the trees are almost as thinly scattered as in our public promenades. This is partly due to the fact that the Savages set fire to the prairies toward the end of the autumn, when the grass is dry; the fire spreads everywhere and destroys most of the young trees. This does not happen in the places nearer the river, because, the land being lower, and consequently more watery, the grass remains green longer, and is less susceptible to the attacks of fire.

The plains and forests contain wild cattle, which are found in herds; deer, elk, and bears; a few tigers; numbers of wolves, which are much smaller than those of Europe, and much less daring; wild-cats; wild turkeys and pheasants; and other animals, less known and of smaller size. This river, with all those that flow into it, as well as the lakes,—of which there are a great number, but which, individually, are quite small in extent,—are the abode of beavers; of a prodigious number of ducks, of three kinds; of teal, bustards, geese, swans, snipe; and of some other aquatic birds, whose names are unknown in Europe, to say nothing of the fish of many kinds in which they abound.

It is only at fifteen leagues above the mouth of the Mississippi that one begins to see the first French settlements, as the land lower down is not habitable. They are situated on both sides of the river as far as the Town. The lands throughout this extent, which is fifteen leagues, are not all occupied; many

chure du Mississipi qu'on commence à apercevoir les premières habitations Françaises, les terres qui sont plus bas n'étant pas habitables. Elles sont situées sur les deux bords du fleuve jusqu'à la Ville. Les terres, dans cet espace, qui est de quinze lieues, ne sont pas toutes occupées; il en est plusieurs qui attendent de nouveaux habitans. La Nouvelle Orléans, Métropole de la Louisiane, est bâtie sur la rive orientale du fleuve: elle est de médiocre grandeur; les rues en sont tirées au cordeau; les maisons sont, les unes de brique, les autres de bois: elle est peuplée de Français, de Nègres, et de quelques Sauvages esclaves, qui, tous ensemble, ne montent pas, à ce qui m'a paru, à plus de mille et deux cens personnes.

Le climat, quoiqu'infiniment plus supportable que celui des îles, paraît pesant à un nouveau débarqué. Si le pays était moins chargé de forêts, sur-tout du côté de la mer, le vent du large qui y pénétrerait tempèrerait beaucoup la chaleur. Le terroir en est fort bon; presque toutes espèces de légumes y viennent assez bien; on y a de magnifiques orangers; on y recueille de l'indigo, du maïs en abondance, du riz, des patates, du coton, du tabac. La vigne y pourrait réussir; du-moins j'y ai vu d'assez bon muscat. Le climat est trop chaud pour le froment. Le blé sarrazin, le millet, l'avoine y réussissent parfaitement. On élève dans le pays toute espèce de volailles, et les bêtes à cornes s'y sont fort multipliées. Les forêts sont aujourd'hui le plus grand et le plus sûr revenu de bien des habitans; ils en tirent quantité de bois propres à la bâtisse, qu'ils préparent avec facilité et avec peu de frais, par le moyen de

await new settlers. New Orleans, the Metropolis of Louisiana, is built on the east bank of the river; it is of medium size, and the streets are in straight lines; some of the houses are built of brick, and others of wood. It is inhabited by French, Negroes, and some Savages who are slaves; all these together do not, it seemed to me, number more than twelve hundred persons.⁵¹

The climate, although infinitely more bearable than that of the islands, seems heavy to one who has recently landed. If the country were less densely wooded, especially on the side toward the sea, the wind coming thence would penetrate inland and greatly temper the heat. The soil is very good, and nearly all kinds of vegetables grow very well in it. There are splendid orange-trees; the people cultivate indigo, maize in abundance, rice, potatoes, cotton, and tobacco. The vine might succeed there; at least I have seen some very good muscatel grapes. The climate is too hot for wheat. Buckwheat, millet, and oats grow very well. Poultry of all kinds are raised, and horned cattle have multiplied considerably. The forests are at present the chief and surest source of revenue of many habitans; they obtain from them quantities of lumber for building purposes, which they manufacture easily and at slight expense in the sawmills, which several persons have erected.

You will observe that the land, thirty leagues below the Town and for nearly the same distance above it, is of peculiar formation. Throughout nearly the whole country, the bank of a river is the lowest spot; here, on the contrary, it is the highest. From the river to the beginning of the Cypress

moulins à planches que plusieurs ont fait construire.

Vous observerez que le terrain, trente lieues au-dessous de la Ville, et presque autant au-dessus, est singulièrement disposé. Dans presque tout le pays le bord d'un fleuve est l'endroit le plus bas: ici, au contraire, c'est l'endroit le plus élevé. Du fleuve à l'entrée des Cyprières, qui sont des forêts, à plusieurs arpens derrière les habitations, il y a jusqu'à quinze pieds de pente. Voulez-vous arroser votre terre? Faites une saignée à la rivière, et une digue à l'extrémité de votre fossé; en peu de temps elle se couvrira d'eau. Pour pratiquer un moulin, il n'est question non plus que d'une ouverture à la rivière. L'eau s'écoule dans les Cyprières jusqu'à la mer. Il ne faudrait cependant pas abuser par-tout de cette facilité; l'eau ne trouvant pas toujours un écoulement facile, inonderait à la fin les habitations.

A la Nouvelle Orléans rien n'est plus rare que les pierres: vous donneriez un louis pour en avoir une qui fût du pays, que vous ne la trouveriez pas; on y substitue de la brique qu'on y fait. La chaux s'y fait de coquillages qu'on va chercher à trois ou quatre lieues sur le bord du lac Pontchartrain. On y trouve, chose assez singulière, des montagnes de coquillages: il s'en trouve pareillement bien avant dans les terres, à deux ou trois pieds de la superficie. On fait descendre à la Nouvelle Orléans, des pays d'en haut et des contrées adjacentes, du bœuf salé, du suif, du goudron, des pelleteries, de l'huile d'ours; et en particulier de chez les Illinois, des farines et des lards. Il croît aux environs, et encore plus du côté de la Mobile, quantité d'arbres qu'on a nommés ciriers, parce que de leur graine on a trouvé le

forests, several arpents behind the settlements, there is a slope of as much as fifteen feet. Do you wish to irrigate your land? Dig a drain to the river, with a dyke at the end of the drain; and in a short time it will be covered with water. To work a mill, it is only necessary to have an opening to the river. The water flows through the Cypress forests to the sea. Care must be taken, however, not to abuse this facility anywhere; as the water could not always flow away easily, it would, in the end, inundate the settlements.

At New Orleans there is nothing scarcer than stones; you might give a louis to get one belonging to the country, and you would not find it; bricks made on the spot are substituted for it. Lime is made from shells, which are obtained at a distance of three or four leagues on the shores of lake Pontchartrain. Hills of shells are found there,—a singular thing for that region; they are also found far inland, at a depth of two or three feet below the surface. The following articles are sent down to New Orleans from the upper country and adjacent territories: salt beef, tallow, tar, fur, bear's grease, and, from the Illinois especially, flour and pork. In this vicinity, and still more toward Mobile, grow in abundance the trees called "wax-trees," because means have been found to extract from their seeds a wax, which, if properly prepared, would be almost equal to French wax. If the use of this wax could be introduced into Europe, it would be a very considerable branch of trade for the Colony.⁵² You will see, by all these details, that some trade can be carried on at New Orleans. In former years, when eight to ten ships entered the Mississippi, that was considered a great number; this

moyen d'extraire une cire qui, bien travaillée, irait presque de pair avec la cire de France. Si l'usage de cette cire pouvait s'introduire en Europe, ce serait une branche de commerce bien considérable pour la Colonie. Vous voyez par tous ces détails qu'on peut faire quelque commerce à la Nouvelle Orléans. C'était beaucoup quand il entra, les années précédentes, huit à dix navires dans le Mississipi; il y en est entré plus de quarante cette année, la plupart de la Martinique et de Saint-Domingue; ils sont venus charger, sur-tout du bois et des briques, pour réparer deux incendies arrivés, dit-on, dans ces deux îles par le feu du Ciel.

En remontant le fleuve on trouve, au-dessus de la Nouvelle Orléans, des habitations Françaises comme au-dessous. L'établissement le plus considérable est une petite Colonie d'Allemands, qui en est à dix lieues. La Pointe coupée est à trente-cinq lieues des Allemands. On y a construit un fort de pieux, où l'on entretient une petite garnison. On compte soixante habitations rangées, dans l'espace de cinq à six lieues, sur le bord occidental du fleuve. A cinquante lieues de la pointe coupée sont les Natchez; nous n'y avons plus qu'une garnison emprisonnée, pour ainsi dire, dans un fort, par la crainte des Chicachats et autres Sauvages ennemis. Il y avait autrefois une soixantaine d'habitations et une Nation sauvage assez nombreuse, du nom de Natchez, qui nous était fort attachée, et dont on tirait de grands services; la tyrannie qu'un Commandant Français entreprit d'exercer sur eux, les poussa à bout. Un jour ils firent main-basse sur tous les Français, à la réserve de quelques-uns qui se déroberent par la

year over forty entered, mostly from Martinique and San Domingo; they came to load cargoes chiefly of timber and bricks, to rebuild the houses destroyed by two fires, which are said to have been caused in those two islands by fire from Heaven.

Ascending the river, one finds French settlements above as well as below New Orleans. The most notable establishment is a small German Colony, ten leagues above it. La Pointe coupée is thirty-five leagues from the German settlement. A palisaded fort has been built there, in which a small garrison is maintained. There are sixty residences, spread over an extent of five or six leagues, along the west bank of the river. Fifty leagues from la pointe coupée are the Natchez. We now have there only a garrison,—which is kept imprisoned, as it were, in a fort, through fear of the Chicachats and other Savage enemies. Formerly there were at that place about sixty dwellings, and a savage Nation of considerable numbers called the Natchez, who were greatly attached to us and rendered us great services. The tyranny which a French Commandant undertook to exercise over them drove them to extremities. One day they killed all the French, excepting a few who sought safety in flight. One of our Fathers, who was descending the Mississippi and was asked to tarry there to say Mass on Sunday, was included in the massacre. Since that time the blow has been avenged by the almost total destruction of the Natchez Nation; only a few remain scattered among the Chicachats and Chéraquis, where they live precariously and almost as slaves.

At la Pointe coupée, and still more at Natchez, excellent tobacco is grown. If, instead of obtaining

fuite. Un de nos Pères qui descendait le Mississipi, et qu'on pria de séjourner pour dire la Messe le Dimanche, fut enveloppé dans le massacre. Depuis ce temps-là on s'est vengé de ce coup par la destruction presque totale de la Nation Natchez: il n'en reste plus que quelques-uns répandus parmi les Chicachats et les Chéraquis, où ils sont précairement et presque comme esclaves.

A la Pointe coupée, et encore plus aux Natchez, il croît d'excellent tabac. Si, au lieu de tirer des étrangers le tabac qui se consomme en France, on le tirait de ce pays-ci, on en aurait de meilleur, on épargnerait l'argent qu'on fait sortir pour cela du Royaume, et on établirait la colonie.

A cent lieues au-dessus des Natchez, sont les Akansas, Nation sauvage, d'environ quatre cens guerriers. Nous avons près d'eux un fort avec garnison, pour rafraîchir les convois qui montent aux Illinois. Il y avait quelques habitans; mais au mois de Mai 1648 [*sc.* 1748], les Chicachats, nos irréconciliables ennemis, secondés de quelques autres barbares, ont attaqué subitement ce poste; ils ont tué plusieurs personnes, en ont emmené treize en captivité; le reste s'est sauvé dans le fort, dans lequel il n'y avait pour lors qu'une douzaine de soldats. Ils ont fait mine de vouloir l'attaquer; mais à peine eurent-ils perdu deux de leurs gens, qu'ils battirent en retraite. Leur Tambour était un déserteur Français, de la garnison même des Akansas.

On compte, des Akansas aux Illinois, près de cent cinquante lieues: dans toute cette étendue de pays, vous ne trouvez pas un hameau; cependant, pour nous en assurer la possession, il serait bien à propos

from strangers the tobacco that is consumed in France, we obtained it here, we would get a better quality, and save the money that goes out of the Kingdom for that product; and the colony would be settled.

One hundred leagues above the Natchez are the Akansas, a savage Nation of about four hundred warriors. We have near them a fort with a garrison, where the convoys ascending to the Illinois stop to rest.⁵³ There were some settlers there but in the month of May, 1748, the Chicachats, our irreconcilable foes, aided by some other barbarians, suddenly attacked the post; they killed several persons, and carried off thirteen into captivity. The rest escaped into the fort, in which there were at the time only a dozen soldiers. They made an attempt to attack it, but no sooner had they lost two of their people than they retreated. Their Drummer was a French deserter from the Akansas garrison itself.

The distance from the Akansas to the Illinois is estimated at nearly one hundred and fifty leagues. Throughout all that extent of country, not a single hamlet exists. Nevertheless, in order to secure our possession of it, it would be very advisable that we should have a good fort on the Ouabache, the only place by which the English can enter into the Mississippi.

The Illinois are on the parallel of 38 degrees 15 minutes of latitude. The climate, which is very different from that of New Orleans, is almost similar to that of France; the great heats make themselves felt there a little earlier and more intensely; but they are neither so constant nor so lasting. The severe cold comes later. In winter, when the

que nous eussions quelque bon fort sur l'Ouabache, le seul endroit par où les Anglais puissent entrer dans le Mississipi.

Les Illinois sont par les 38 degrés 15 minutes de latitude. Le climat, bien différent de celui de la Nouvelle Orléans, est à-peu-près semblable à celui de la France: les grandes chaleurs s'y font sentir un peu plutôt et plus vivement; mais elles ne sont ni constantes ni durables. Les grands froids arrivent plus tard. En hiver, quand le Nord souffle, le Mississipi gèle à porter les charrettes les plus chargées; mais ces froids ne sont pas de durée. L'hiver est ici une alternative de froid piquant et de temps assez doux, selon que règnent les vents du Nord et du Midi, qui se succèdent assez régulièrement. Cette alternative est fort nuisible aux arbres fruitiers. Il fera un temps fort doux, même un peu chaud, dès la mi-Février; les arbres entrent en sève, se couvrent de fleurs; survient un coup de vent du Nord qui détruit les plus belles espérances.

Le terroir est fertile: toute espèce de légumes y réussirait presque aussi-bien qu'en France, si on les cultivait avec soin. Le froment n'y donne cependant communément que depuis cinq jusqu'à huit pour un; mais il est à remarquer que les terres sont cultivées fort négligemment, et que depuis trente ans qu'on les travaille, on ne les a jamais fumées. Ce médiocre succès du froment provient encore davantage des brouillards épais et des chaleurs trop précipitées: mais en dédommagement le maïs, connu en France sous le nom de blé de Turquie, y réussit merveilleusement: il donne plus de mille pour un; c'est la nourriture des animaux domestiques, des

North wind blows, ice forms on the Mississippi sufficiently thick to bear the heaviest carts; but such cold weather does not last long. The winter here is an alternation of severe cold and quite mild weather, according as the winds blow from the North or from the South; and they succeed each other with fair regularity. This alternation is very injurious to the fruit-trees. The weather may be very mild, a little warm even, as early as mid-February; the sap ascends in the trees, which become covered with blossoms; then a wind from the North springs up, and destroys the brightest hopes.

The soil is fertile, and vegetables of all kinds would grow in it almost as well as in France, if they were cultivated with care. Nevertheless wheat, as a rule, yields only from five to eightfold; but it must be observed that the lands are tilled in a very careless manner, and that they have never been manured during the thirty years while they have been cultivated. This poor success in growing wheat is due still more to the heavy fogs and too sudden heats. But, on the other hand, maize—which in France is called Turkish corn—grows marvelously; it yields more than a thousandfold; it is the food of domestic cattle, of the slaves, and of most of the natives of the country, who eat it as a treat. The country produces three times as much food as can be consumed in it. Nowhere is game more abundant; from mid-October to the end of March the people live almost entirely on game, especially on the wild ox and deer.

The horned cattle have multiplied exceedingly; most of them cost nothing, either for care or for food. The working animals graze on a vast common

esclaves et de la plupart des naturels du pays, qui en mangent par régal. Le pays produit trois fois plus de vivres qu'il n'en peut consommer. Nulle part la chasse n'est plus abondante; depuis la mi-
Octobre jusqu'à la fin de Mars, on ne vit presque de gibier, sur-tout de bœuf sauvage et de chevreuil.

Les bêtes à cornes y sont extrêmement multiplié; elles ne coûtent pour la plupart ni soin ni dépense. Les animaux de travail paissent dans une vaste commune autour du village; les autres, en bien plus grand nombre, destinés à la propagation de leur espèce, sont comme renfermés toute l'année dans une péninsule de plus de dix lieues de surface, formée par le Mississipi et par la rivière des Tamarouas. Ces animaux qu'on approche rarement, sont devenus presque sauvages; il faut user d'artifice pour les attraper. Un habitant a-t-il besoin d'une paire de bœufs, il va dans la péninsule: aperçoit-il un taureau qui soit de taille à être dompté, il lui jette une poignée de sel; il étend une longue corde avec un nœud coulant; il se couche: l'animal friand de sel s'approche; dès qu'il a le pied dans le lacet, l'homme aux aguets tire la corde, et voilà le taureau pris. On en fait de même pour les chevaux, les veaux et les poulins; c'est là tout ce qu'il en coûte pour avoir une paire de bœufs ou de chevaux. Au reste, ces animaux ne sont sujets ici à aucune maladie: ils vivent long-temps, et ne meurent pour l'ordinaire que de vieillesse.

Il y a dans cette partie de la Louisiane cinq villages Français et trois d'Illinois, dans l'espace de vingt-deux lieues, situés dans une longue prairie, bornée à l'Est par une chaîne de montagnes et par

around the village; others, in much larger numbers, which are intended for breeding, are shut up throughout the year on a peninsula over ten leagues in extent, formed by the Mississippi and the river of the Tamarouas. These animals, which are seldom approached, have become almost wild, and artifice must be employed in order to catch them. If a habitant needs a pair of oxen, he goes to the peninsula. When he sees a bull large enough to be trained, he throws a handful of salt to him, and stretches out a long rope with a noose at the end; then he lies down. The animal which is eager for salt, draws near; as soon as its foot is in the noose the man on the watch pulls the rope, and the bull is captured. The same is done for horses, calves, and colts; this is all that it costs to get a pair of oxen or of horses. Moreover, these animals are not subject to any diseases; they live a long time, and, as a rule, die only of old age.

In this part of Louisiana there are five French and three Illinois villages within a distance of twenty-two leagues; they are situated upon a long prairie bounded on the East by a chain of mountains and the river of the Tamarouas, and on the West by the Mississippi. The five French villages contain in all about one hundred and forty families. The three villages of Savages may furnish three hundred men capable of bearing arms. There are several salt-springs in this country, one of which, two leagues from here, supplies all the salt consumed in the surrounding country, and in many posts which are dependencies of Canada. There are mines without number, but as no one is in a position to incur the expense necessary for opening and working them,

la rivière des Tamarouas; et à l'Ouest, par le Mississipi. Les cinq villages Français composent ensemble environ cent quarante familles. Les trois villages Sauvages peuvent fournir trois cens hommes en état de porter les armes. Il y a dans le pays plusieurs fontaines salées; l'une desquelles, à deux lieues d'ici, fournit tout le sel qui se consomme dans les contrées circonvoisines, et dans plusieurs postes de la dépendance du Canada. Il y a des mines sans nombre; mais comme il ne se trouve personne en état de faire les dépenses nécessaires pour les ouvrir et les travailler, elles restent dans leur état primitif. Quelques particuliers se bornent à tirer du plomb de quelques-unes, parce qu'il s'en trouve presque à la superficie des mines. Ils en fournissent le pays, toutes les Nations Sauvages du Missouri et du Mississipi, et plusieurs postes du Canada. Deux Espagnols et Portugais qui sont ici, et qui prétendent se connaître un peu en fait de mines et de minéraux, assurent que celles-ci ne diffèrent point des mines du Mexique et du Pérou; et que si on les fouillait un peu avant, il est à croire qu'on trouverait du minéral d'argent sous le minéral de plomb. Ce qu'il y a de certain, c'est que le plomb en est très-fin, et qu'on en tire quelque peu d'argent; on a trouvé aussi du borax dans ces mines, et de l'or en quelques endroits, mais en très-petite quantité. Qu'il y ait des mines de cuivre, cela est indubitable, puisque de temps à autre on en trouve de très-grands morceaux dans les ruisseaux.

Il n'est point, dans toute l'Amérique, d'Officier particulier dans le département de celui qui commande pour le Roi aux Illinois. Au nord et Nord-Ouest, l'étendue en est illimitée: il s'étend dans les

they remain in their original condition. Certain individuals content themselves with obtaining lead from some of these, because it lies almost at the surface of the ground. They supply this country, all the Savage Nations of the Missouri and Mississippi, and several posts of Canada.⁵⁴ Two men who are here, a Spaniard and a Portuguese, who claim to know something about mines and minerals, assert that these mines in no wise differ from those of Mexico and Peru; and that, if slightly deeper excavations were made, silver ore would be found under the lead ore. This much is certain: that the lead is very fine, and that a little silver is obtained from it. Borax has also been found in these mines, and in some places gold, but in very small quantities. Beyond a doubt, there are copper mines; because, from time to time, very large pieces of it are found in the streams.

There is not, in all America, any special Officer who has such a province as has he who commands for the King among the Illinois. On the North and Northwest, the extent is unlimited; it spreads through the vast country watered by the Missouri and the rivers that fall into it,—the finest country in the world. How many Savage Nations in these immense regions offer themselves to the Missionaries' zeal! They belong to the district of the Gentlemen of the Missions étrangères, to whom Monseigneur the Bishop of Quebec allotted them many years ago. There are three of these Gentlemen here, who have charge of two French Cures. Nothing can be more amiable than their character, or more edifying than their conduct. We live with them as if we were members of the same body.

immenses pays qu'arrosent le Missouri et les rivières qui se jettent dans ce fleuve; pays les plus beaux du monde. Que de Nations Sauvages dans ces vastes contrées s'offrent au zèle des Missionnaires! Elles sont du district de Messieurs des Missions étrangères, à qui M. l'Evêque de Quebec les a adjugées depuis plusieurs années. Ces Messieurs sont ici au nombre de trois, qui desservent deux Cures Françaises; on ne peut rien de plus aimable pour le caractère, ni de plus édifiant pour la conduite: nous vivons avec eux comme si nous étions membres d'un même corps.

Parmi les Nations du Missouri, il en est qui paraissent avoir une disposition particulière à recevoir l'Evangile; par exemple, les Panismahas. L'un des Messieurs dont je viens de parler, écrivit un jour à un Français qui commerçait chez ces Sauvages, et il le pria dans sa lettre de baptiser les enfans moribonds. Le chef du village apercevant cette lettre: qu'y a-t-il de nouveau, dit-il au Français? Rien, repartit celui-ci. Mais quoi, reprend le Sauvage, parce que nous sommes de couleur rouge, ne pouvons-nous pas savoir les nouvelles? C'est le Chef noir, reprit le Français, qui m'écrit et me recommande de baptiser les enfans moribonds, pour les envoyer au grand Esprit. Le chef Sauvage, parfaitement satisfait, lui dit: ne t'inquiète point; je me charge moi-même de te faire avertir toutes les fois qu'il y aura quelqu'enfant en danger. Il assemble ses gens: que pensez-vous, leur dit-il, de ce Chef noir? (car c'est ainsi qu'ils appellent les Missionnaires.) Nous ne l'avons jamais vu; nous ne lui avons jamais fait de bien; il demeure loin de nous, au-delà du soleil, et cependant il pense à notre village: il nous

Among the Nations of the Missouri are some who seem to be specially disposed to receive the Gospel: as, for instance, the Panismahas.⁵⁵ One of the Gentlemen of whom I have just spoken wrote one day to a Frenchman who traded among the Savages, and asked him in his letter to baptize dying children. When the chief of the village perceived the letter, he said to the Frenchman: "What is the news?" "There is none," replied the latter. "How," retorted the Savage, "because our color is red, can we not know the news?" "It is the black Chief," replied the Frenchman, "who writes, recommending me to baptize dying children, in order to send them to the great Spirit." The Savage chief, thoroughly satisfied, said to him: "Be not anxious; I myself undertake to notify thee whenever a child is in danger of death." He gathered his people together and said to them: "What think ye of this black Chief?" (for that is the name which they give to the Missionaries.) "We have never seen him; we have never done him any good; he dwells far from us, beyond the sun. And yet he thinks of our village; he desires to do good to us; and, when our children die, he wishes to send them to the great Spirit. This black Chief must be very good."

Some traders who came from his village have mentioned to me instances which prove that, savage as he is, he none the less possesses intelligence and good sense. At the death of his predecessor all the suffrages of his Nation were in his favor. At first, he excused himself from accepting the position of Chief; but at last, on being compelled to acquiesce, he said to them: "You desire then that I should be

veut faire du bien; et quand nos enfans viennent à mourir, il veut les envoyer au grand Esprit: il faut que ce Chef noir soit bien bon.

Quelques négocians qui venaient de son village, m'ont cité des traits qui prouvent que tout sauvage qu'il est, il n'en a pas moins d'esprit et de bon sens. A la mort de son prédécesseur, tous les suffrages de sa Nation se réunirent en sa faveur. Il s'excusa d'abord d'accepter la qualité de Chef; mais enfin contraint d'acquiescer, vous voulez donc, leur dit-il, que je sois votre Chef; j'y consens; mais songez que je veux être véritablement Chef, et qu'on m'obéisse ponctuellement en cette qualité. Jusqu'à présent les veuves et les orphelins ont été dans l'abandon, je prétends que dorénavant on pourvoie à leurs besoins; et afin qu'ils ne soient point oubliés, je veux et je prétends qu'ils soient les premiers partagés. En conséquence, il ordonne à son Escapia, qui est comme son Maître d'hôtel, de réserver, toutes les fois qu'on ira à la chasse, une quantité de viandes suffisante pour les veuves et les orphelins. Ces peuples n'ont encore que très-peu de fusils. Ils chassent à cheval avec la flèche et la lance; ils environnent une troupe de bœufs, et il en est peu qui leur échappent. Les bêtes mises par terre, l'Escapia du Chef va en toucher de la main un certain nombre: c'est la part des veuves et des orphelins; il n'est permis à personne d'en rien prendre. Un des chasseurs, par inadvertance sans doute, s'étant mis en devoir d'en couper un morceau, le Chef sur-le-champ le tua d'un coup de fusil. Ce Chef reçoit les Français avec beaucoup de distinction; il ne les fait manger qu'avec lui seul, ou avec quelque chef de Nation étrangère, s'il s'en

your Chief; I consent, but you must bear in mind that I wish to be your Chief in reality, and that I must be faithfully obeyed in that capacity. Hitherto the widows and orphans have been left destitute. I intend that in future their wants shall be provided for; and, in order that they may not be forgotten, I desire and intend that they be the first to get their share." Accordingly, he gave orders to his Escapia—who is, as it were, his Steward—to set aside, whenever a hunt should take place, a quantity of meat sufficient for the widows and orphans. These people have as yet but very few guns. They hunt on horseback with arrows and spears; they surround a herd of cattle, and but few escape them. When the animals fall to the ground, the Chief's Escapia touches a certain number of them with his hand; these are the share of the widows and orphans, and no one else can take any portion of them. One of the hunters,—through inadvertence, no doubt,—having begun to cut a piece from one of these, the Chief killed him on the spot with a shot from his gun. This Chief receives the French with great distinction; he makes them eat with him alone, or with the chief of another Nation, if such happen to be present. He honors with the title of "sun" the most wretched Frenchman who may happen to be in his village; and he says, therefore, that the sky is always serene while the Frenchman sojourns there. Only a month ago he came to pay his respects to our commandant. I proceeded to fort de Chartres,⁵⁸ six leagues from here, for the express purpose of seeing him. He is a thoroughly fine man. He was polite to me, in his own fashion; and invited me to go to give his people sense,—that is, to instruct

rencontre. Il honore du titre de soleil le Français le plus misérable qui se trouvera dans son village; et en conséquence il dit que le ciel est toujours serein tant que le Français y séjourne. Il n'y a qu'un mois qu'il est venu saluer notre commandant: je suis allé exprès au fort de Chartres, à six lieues d'ici, pour le voir. C'est un parfaitement bel homme. Il m'a fait politesse à sa manière, et m'a invité à aller donner de l'esprit à ses gens, c'est-à-dire, à les instruire. Son village, à ce que rapportent les Français qui y ont été, peut fournir neuf cens hommes en état de porter les armes.

Au reste, ce pays-ci est d'une bien plus grande importance qu'on ne s' imagine. Par sa position seule il mérite que la France n'épargne rien pour le conserver; il est vrai qu'il n'a pas encore enrichi les coffres du Roi, et que les convois sont coûteux; mais il n'est pas moins vrai que la tranquillité du Canada et la sûreté de tout le bas de la Colonie en dépendent. Certainement sans ce poste plus de communication par terre entre la Louisiane et le Canada. Autre considération, plusieurs quartiers du même Canada, et tous ceux du bas fleuve se trouveraient privés des vivres qu'ils tirent des Illinois, et qui souvent sont pour eux d'une grande ressource. Le Roi en faisant ici un établissement solide, pare à tous ces inconvéniens: il s'assure de la possession du plus vaste, du plus beau pays de l'Amérique septentrionale. Pour s'en convaincre, il suffit de jeter les yeux sur la carte si connue de la Louisiane, et de considérer la situation des Illinois, et la multitude des Nations auxquelles ce poste sert communément de barrière. Je suis en l'union de vos saints sacrifices, etc.

them. According to the reports of the Frenchmen who have been there, his village can furnish nine hundred men capable of bearing arms.

For the rest, this country is of far greater importance than is imagined. Through its position alone, it deserves that France should spare nothing to retain it. It is true that it has not yet enriched the King's coffers, and that convoys to and fro are costly; but it is none the less true that the tranquillity of Canada and the safety of the entire lower part of the Colony depend upon it. Assuredly, without this post there can be no communication by land between Louisiana and Canada. There is another consideration: several regions of the same Canada and all those on the lower part of the river would be deprived of the provisions they obtain from the Illinois, which are often a great resource to them. By founding a solid establishment here, prepared to meet all these troubles, the King would secure the possession of the most extensive and the finest country in north America. To be convinced of this one has but to glance at the well-known map of Louisiana, and to consider the situation of the Illinois country and the multitude of Nations against whom the post usually serves as a barrier. In union with your holy sacrifices, I remain, etc.

CCXXIII, CCXXIV

DOCUMENTS OF 1710-56

CCXXIII.—Extraits du Journal des Jésuites de l'an 1710 à
1755

CCXXIV.—Mission des Hurons du Détroit, 1733-56. Par
Armand de la Richardie, et Pierre Potier

SOURCES: For Doc. CCXXIII. we have recourse to *L'Abeille*, vol. xi., pp. 41-43. In publishing Doc. CCXXIV., we follow the original MS. in the possession of Theodore Parsons Hall, of Detroit. Not quite half of the document is here given; the rest will appear in our Vol. LXX. In a few cases, the edge of the original MS. is worn and broken; our emendations for letters and words thus lost appear in brackets. * Illegible letters or words are indicated by leaders in brackets, thus: [. .]. Words in Italics are those which had been deleted by Potier himself. Where he has crossed off items recording debits or credits, apparently canceling these, we have indicated this by the Greek *theta* in brackets: [*θ*].

Extraits du Journal des Jésuites de l'an 1710
à 1755.

AVRIL et Mai 1710. Il y eut une fièvre maligne de l'espèce scarlatine qui fut fort générale à Québec et aux environs et qui emporta un grand nombre de personnes.

20 Dec. 1710. M^r. Livingston et le Baron de St. Castin arrivèrent à Québec avec un compte rendu de la soumission de Port Royal et les articles de capitulation signés par M^r. Subercase et Nicholson, le commandant anglais.—La facilité avec laquelle la ville s'est rendue (soumise) vient d'une mésintelligence entre M. de Subercase, la garnison et les habitants.—Livingston demeura ici un mois, fut logé au Chateau et recut toutes sortes de politesses et d'attentions de la part du Gouverneur. Quand il retourna à Boston, deux officiers furent envoyés avec lui pour l'accompagner. La soumission de Port Royal a causé à Nicholson une telle joie qu'il passa en Angleterre pour faire comprendre à Québec la nécessité de soumettre les Français en Canada.

Novembre 1719. Au commencement de ce mois, après le départ des vaisseaux, la monnaie de carte qui jusqu'ici avait été la monnaie du pays, cessa d'avoir cours et la monnaie française fut de nouveau adoptée.

Mai 1720. L'Ingénieur, M^r. de Léry, a commencé, pour la troisième fois, les présentes fortifications de

Extracts from the Journal of the Jesuits from the
year 1710 to 1755.

APRIL and May, 1710. There was a malignant fever, and of the purple kind, that was very general both in Quebec and in the surrounding country, that carried off a vast number of persons.

20 Dec., 1710. Mr. Livingston and the Baron de St. Castin arrived at Quebec with an acct. of the reduction of Port Royal, and the articles of capitulation signed by Mr. Subercase and Nicholson, the English commander.—The easy surrender (reduction) was owing to a misunderstanding between Mr. de Subercase, his garrison, and the inhabitants. Livingston remained here a month, was lodged at the Chateau, and received every politeness and attention possible from the Governor. On his return to Boston, two officers were sent with him as attendants.—The reduction of Port Royal has so much elated Nicholson that he went to England to state to Quebec [*sc.* the Queen?—*ed.* of L'Abeille] the necessity of reducing the French in Canada.⁵⁷

November, 1719. The beginning of this month, after the departure of the vessels, the card money which had been until this time in circulation, the money of this country, was no longer in circulation, and French money was again adopted.⁵⁸

May, 1720. Mr. de Léry, the Engineer, commenced the present fortifications of Quebec, for the third time, according to his new plan approved by

Québec, d'après son nouveau plan approuvé par la cour de France. Celles qui avaient été commencées par MM. Le Vasseur et Beaucourt ne furent pas continuées parcequ'elles étaient sans fossé.

Aout 7. M^{gr}. de St. Valier a acheté des Jésuites la terre de la Durantaye au prix de 20,000 francs pour les religieuses de l'Hôpital Général dont il est considéré comme le fondateur.

Le portrait de Louis XV fut envoyé cette année en présent au collège.

Le Père Charlevoix est arrivé de France par ordre de la cour afin de prendre des informations pour la découverte de la mer d'Occident. Il doit revenir par Mobile.

1721. L'hiver a été très doux cette année.

Juin. 108 maisons furent brûlées dans l'espace de 4 heures. Le feu commença à l'Hôtel-Dieu et fut causé par la bourre d'un canon.

Septembre 1725. Un petit vaisseau du Cap Breton a apporté la nouvelle de la perte, près de cette île, du vaisseau du Roi, Le Chameau, avec tout son équipage consistant en 250 hommes. Parmi les passagers qui venaient sur ce vaisseau se trouvaient M^r. de Chazel, le nouvel Intendant, et trois Jésuites.

Octobre 1^{er}. A 8 ½ hrs. ce matin est mort le Marquis de Vaudreuil après 5 mois de maladie. Il a gouverné très-sagement et très-heureusement le pays pendant 20 ans.

* *Decembre 25.* Le Palais [it must be the Intendant's—note by W. H. Smith] brûlé, il y a 13 ans et rebâti par les soins de M^r. Begon a brûlé une seconde fois. Le feu a pris par un poêle dans la chambre de Mons^r. d'Aigremont, commissaire, a 7 h. du soir.

the court of France. The fortifications that had been begun by Messrs. Le Vasseur and Beaucourt were not continued because they had no ditch.⁵⁹

August 7. St. Valier the Bishop purchased of the Jesuits the ground of de la Durantaye for 20,000 francs, for the nuns of the General Hospital, of which he is considered the founder.

The portrait of Louis XV. was sent this year to the college as a present to them.

Le Père Charlevoix arrived from France by order of the court, to collect informations for the discovery of the mer d'Occidt [Western sea]; he is to return by Mobile.⁶⁰

1721. The winter was very mild this year.

Juin. 108 homes were burnt in 4 hours time. The fire began at the Hotel Dieu; the wadding of a gun occasioned it.

September, 1725. Accounts were received, by a small vessel from Cape Breton, of the loss of the King's ship, Le Chameau ["the Camel"], and all her crew, consisting of 250 men, near that island. Among the passengers coming over were Mr. de Chazel, the new Intendant, and three Jesuits.

*October 1st.*⁶¹ At $\frac{1}{2}$ past 8 o'clock this morning died the Marquis de Vaudreuil, having governed the country very wisely and happily during 20 years, after 5 months of indisposition.

* *December 25.* The Palace [it must be the Intendant's—note by W. H. Smith]—which was burned 13 years ago, and rebuilt by the care of Monsieur Begon—has burned a second time. The fire caught from a stove in the room of Monsieur d'Aigremont, commissary, at 7 o'clock in the evening.

16 October, 1726. Mr. Begon, the Intendant (*that is*

16 Octobre 1726. M^r. Begon, Intendant (*c.-a-d.* cidevant Intendant), sa femme et sa famille se sont embarqués pour la France au grand regret de toute la colonie.

Le Marquis de Beauharnois et l'Intendant, M^r. du Puy, ont fait visite aux Jésuites.

11 Mai 1749. M^r. de Pontbriand, évêque de Québec, a consacré l'église des Recollets. On a tiré du canon pendant la messe, et au salut une salve de 21 coups.

Mai 1750. Le Père Tournois qui desservait le Sault fut déplacé par le Gouverneur Général, M^r. de la Jonquière. Cela fut fait sans consulter ni l'Evêque, ni le Supérieur des Jésuites. Ils se plaignirent tous deux. L'Evêque écrivit au Gouverneur à ce sujet, mais sans résultat. Le Gouverneur décida d'abord que M^r. de la Bretonnière serait envoyé pour le remplacer, mais ensuite il donna des ordres au Père Hoquet qui y alla.

* 1^{er} Juin 1750. M^r. de la Ville Angevin, official, théologal et chanoine de la cathédrale, banni de l'Evêché par M^r. de Pontbriand, Evêque de Québec, ayant demandé retraite dans notre maison, l'Evêque s'y oppose, tous nos pères demandent qu'il soit admis et menacent en cas de refus d'en écrire à Paris et à Rome; il est donc reçu, l'Evêque nous en veut du mal.

Octobre 1750. La vaisseau du Roi, l'Original, construit à Québec fut perdu quant il fut mis à l'eau au Cap Diamant.

1755. Les Religieuses de l'Hôtel-Dieu, après leur incendie du 7 Juin, occupèrent le corps de logis du collège où se trouvaient autrefois nos élèves.

to say, the late Intendant), and his wife and family embarked for France, much regretted by the whole colony.

Le Marquis de Beauharnois and the Intendant, Mr. du Puy, paid a visit to the Jesuits.

11 May, 1749. Mr. de Pontbriand, bishop of Quebec,⁶² consecrated the church of the Recollets. There was a discharge of cannon during mass, and 21 guns fired at the salut.

May, 1750. Le Père Tournois was displaced by Mr. de la Jonquière, the Governor General, from his situation as a priest at the Sault. This was done without consulting either the Bishop or the Superior of the Jesuits. They both complained. The Bishop wrote to the Governor on the subject, but to no purpose. The Governor first decided that Mr. de la Bretonnière should be sent to replace him, but afterward ordered Père Hoquet, who went there.⁶³

* June 1st, 1750. Monsieur de la Ville Angevin — an official in the cathedral, being theological lecturer and canon thereof — was banished from the Bishopric by Monsieur de Pontbriand, Bishop of Quebec. When he sought shelter in our house, the Bishop made objections; but all our fathers demanded that he be admitted, and threatened that, if this were refused, they would write about the matter to Paris and Rome. He was, in consequence, received; but the Bishop bears us ill-will for this.

October, 1750. King's ship, *l'Original* ["the Moose"], built at Quebec, was lost in launching at Cap Diamant.⁶⁴

1755. The Nuns of the Hôtel-Dieu, burnt out on the 7th of June, occupied the *corps de logis* of the college, where our scholars were formerly.⁶⁵

[Les lignes suivantes se trouvent en tête du livre d'où nous avons fait ces extraits :

* " Continuation des Registres précédents dans lesquels tous les Recteurs de ce Collège ont écrit ce qui s'est passé de considérable dans ce pays durant le temps de leur Supériorité, excepté le R. P. Vincent Bigot qui n'y a rien marqué de tous ses six ans, de sorte que le R. P. Bouvar[t] auquel il avait immédiatement succédé est le dernier qui a écrit dans le livre précédent, couvert de Rouge, et nous allons commencer d'écrire dans celui-cy, couvert de Parchemin, le 10^{ème} jour de Septembre 1710. "]

[The following entry in the front of the Book out of which these extracts are taken:

*“Continuation of the preceding Registers, in which each of the Rectors of this College has noted the important events occurring in this country during his term as Superior—except Reverend Father Vincent Bigot, who wrote therein nothing during his entire term of six years. Reverend Father Bouvart, whose immediate successor he was, is therefore the last who wrote in the preceding book, a volume bound in Red; and we begin writing in this book, which has a Parchment cover, on the 10th day of September, 1710.”]

Mission des Hurons du Détroit, 1733-56.

CONTRACT AVEC JEAN CECILE, TAILLANDIER.

LE 16 juillet 1733 entre Le Pere La Richardie Missionnaire de La Comp^e de Jesus et Jean Cecile ont été Les conditions suivantes

1^o Ledit Cecile Taillandier armurier, s'engage de travailler constamment, assidûment a La forge dudit R^d pere au detroit dans Le village des hurons pour tous Les besoins des françois et sauvages pour tout ce qui dependra de son metier

2^o Le R^d pere fournira Les outils et acier: que s'il vient à manquer d'outils Ledit Cecile Les fera, et ils resteront a La forge quand il la quittera

3^o ne pourra Ledit Cecile faire aucun ouvrage pour vendre à son particulier, sous pretexte qu'il auroit du fer ou de L'acier en propre; mais s'il en gagne, ou en achete au detroit, et que La forge en manque, Le R^d pere pourra acheter L'acier: pour ce qui est du fer il s'achetera a frais communs entre Ledit R^d Pere et Le dit Cecile

4^o Ledit R^d Pere fera aider par son domestiq:, quand il en aura, Ledit Cecile pour bucher et construire ses fourneaux de charbon, lesquels etant une fois dressés, Ledit Cecile Les soignera seul

5^o Ledit Cecile fera gratuitement et à tems, Les ouvrages dont Le R^d Pere aura besoin soit pour Lui soit pour sa maison, eglise &, comme haches pentures

Mission of the Hurons at Detroit, 1733-56.

CONTRACT WITH JEAN CECILE, TOOLMAKER.

ON the 16th of july, 1733, Father La Richardie, Missionary of The Society of jesus, and jean Cecile entered into The following covenant:

1st. The said cecile, Toolmaker and armorer, binds himself to work constantly and assiduously at The forge of the said Reverend father at detroit, in The huron village, for all The needs of the french and of the savages, in all matters connected with his trade.

2nd. The Reverend father will supply The tools and the steel; if any deficiency of tools shall occur, The said cecile shall make Them, and they shall remain in The forge when he leaves it.

3rd. The said Cecile shall not do any work to be sold on his private account under the pretext that he has iron or steel of his own; but if he earn or purchase any at detroit, and The forge lack the same, The Reverend father may buy The steel; as regards the iron, it shall be purchased on joint account for The said Reverend Father and The said Cecile.

4th. The said Reverend Father will give the assistance of his servant, when he has one, to The said Cecile, for chopping wood and building his charcoal furnaces; but when these are once erected, The said cecile shall attend to Them alone.

5th. The said cecile shall perform gratuitously, and in good season, The work that may be needed by The Reverend Father, either for Himself or for

&, et si Ledit Cecile fait Quelq: ouvrages a Lui personnellemen[t] necessaires, il ne pourra ni Les vendre, ni les donner

6°. tous Les vivres que Ledit Cecile recevra en payement comme graisses suif, viande, blé d'inde &, sera partagé entre lui et Le R^d pere; ou bien vendu, s'il est besoin, au profit de L'un et de L'autre

7° tous Les profits provenant du travail dudit cecile, seront partagés entre Ledit reverend pere et Lui

8° quand Ledit cecile ne sera pas occupé a La forge, il aidera Le R^d pere dans tous Les travaux qu'il aura à faire, dans La situation presente ou est son etablissement

9° quoiqu: Ledit cecile s'engage pour 6. ans, il pourra quitter avant ce terme pour de bonnes raisons; et en ce cas il avertira Le R^d pere a tems afin qu'il puisse trouver quelqu'un à sa place: de meme si le R^d pere n'est pas content de lui, il pourra Le congedier, après L'avoir averti quelq: tems auparavant.

10° comme Ledit cecile ne Logera point avec Le R^d pere, comme ont fait ses predecesseurs, il se construira une maison Commode auprès de La forge, a La Construction de Laquelle L'engagé du R^d pere L'aidera; et pour ce qui est du bois de chauffage dudit cecile, ledit cecile Le buchera pendant L'hiver et Ledit R^d pere consent que Les frais du charriage soient païés par L'ouvrage que Ledit cecile fera en payement aux Traineurs

his house, church, etc.—such as hatchets, hinges, etc.; and, if The said Cecile shall do Any work for His own personal use, he shall neither sell nor give away the Same.

6th. All The provisions received by The said Cecile in payment, such as fat, tallow, meat, indian corn, etc., shall be divided equally between him and The Reverend father; or else be sold, if necessary, for the benefit of both.

7th. All The profits derived from the work of the said cecile shall be divided between The said reverend father and Him.

8th. When The said cecile shall not be occupied in The forge, he shall assist The Reverend father in all The work that he may have to do, in The present condition of his establishment.

9th. Although The said cecile engages himself for 6 years, he may, for valid reasons, leave before the expiration of that term; and in such case he shall notify The Reverend father in good time, so that the latter may find some one to replace him. In the same manner, should the Reverend father not be satisfied with him, he may dismiss Him after having notified Him some time beforehand.

10th. As The said cecile will not Lodge with The Reverend father, as his predecessors have done, he shall build himself a Suitable house near The forge, and The Reverend father's engagé shall assist Him in Building the Same. And, as regards firewood for the said cecile, the latter shall chop It during The winter, and The said Reverend father consents that The cost of cartage shall be paid for by work which The said cecile shall do for the Teamsters in payment thereof.

ainsi convenu et accepté et obligé de part et d'autre au detroit Le jour et an que dessus

DE LA RICHARDIE, M. j.

CUILLERIER Temoin +.

LIVRE DE COMPTE DE LA MISSION DES HURONS DU
DETROIT. . . COMMENCÉ A LA S^T JEAN 1740

*θ signat: deletum e . . . * o e deletum . . . + debet solvere*

Tous les payemens pour Le poste du detroit sont
finis: j'ai tout payé

θ LIVRÉ a charles courtois, blé vin & pour La
somme de 294 ff 15. s, qu'il me doit païer au
mois de may 1741

θ prisque s'est rengagé pour me servir encore un
an, c'est a dire jusqu'au convoi de 1741 pour La
somme de 160 ff en pelleterie, une chemise et une
paire de mitasses L'annee courrante est payé . . .
payé au meme 7 ff 10 s., plus 7 ff 10 s . . . plus 20 ff
plus 7 ff 10 s . . . plus 30 ff 5 sols: payé totalement

θ Payé au nommé Roy 40 ff pour 2. arpens de
desert . . . item au nommé du chene 40 ff. pour 2
autres arpens de désert

θ avancé au nommé Roy, pour deserter sur ma terre,
à 20 ff L'arpent; 2 minots de blé. L'un françois et
L'autre blé d inde . . . de plus un minot et demi de
blé d'inde . . . de plus 7 livres de suif a 10 sols la
livre . . . enfin 50 livres de farine 18 ff . . . de
plus demi minot de blé, 5. liv.

θ 35 minots de blé vendus par Le s^r jacques
Campeau, dont il a reçu Le payement a 10 ff. le
minot . . . 2. barils de vin vendus au meme a 35
Livres Le baril.

Thus agreed, accepted, and undertaken by both parties at detroit, on The day and in the year above written.

DE LA RICHARDIE, jesuit Missionary.

CUILLERIER,⁶⁶ Witness, +.

ACCOUNT-BOOK OF THE HURON MISSION OF DETROIT;
BEGUN ON THE FEAST OF ST. JOHN, 1740.

θ means "canceled;" * , "not canceled;" +, "is to pay."

All payments for The post of detroit are made.
I have paid all.

DELIVERED to charles courtois wheat, wine, etc.,
for The sum of 294 livres 15 sols, which he is
to pay me in the month of may, 1741. *θ*

Prisque has reëngaged to serve me for one more
year,—that is to say, until the convoy of 1741
comes,—for The sum of 160 livres in peltries, a
shirt, and a pair of mitasses. During the current
year there is paid: paid to the same 7 livres 10 sols;
also 7 livres 10 sols; also 20 livres; also 7 livres
10 sols; also 30 livres 5 sols; paid in full. *θ*

Paid to the man named Roy⁶⁷ 40 livres, for 2
arpents of cleared land. *Item*, to one du chene 40
livres, for 2 other arpents of cleared land. *θ*

Advanced to Roy for clearing my land, at 20 livres
An arpent, 2 minots of grain,—One of french wheat,
and The other of indian corn; also a minot and a
half of indian corn; also 7 livres of tallow, at 10 sols
a livre; finally, 50 livres of flour, 18 livres; also half
a minot of wheat, 5 livres. *θ*

35 minots of wheat sold by sieur jacques Campeau,
for which he has received payment at 10 livres a *θ*

- 0 M^e Campeau à payé pour moy 32 Liv: a d'agneaux
. . . 20 fl., 5 s. a Navarre . . . 18 fl a M^e baroy, et
14 fl. à m^e. louïson
- 0 ego hodie . . . 2 pots d'eau de vie, L'un 3 fl,
L'autre 3. liv 10 s . . . de plus 4 minots de blé d'inde
à 18 fl. Le minot: reçu en tout 163 fl 15 sols. . . Le
meme a reçu pour moy du nommé destailis La
somme de 26 fl qu'il me doit . . . de plus 110 fl. que
Le meme s^r Campeau me doit pour valeur reçue doit
381 fl.
- 0 aujourd'hui 8 aout 1741 s'est engagé à moy pour
me servir un an, pierre rencontre, natif de La prairie
de La magdelaine, moyennant La somme de 150 fl.
que je dois Lui payer en pelleterie, prix du detroit:
dont je Lui en ay avancé pour La somme de 44 fl
. . . de plus 20 fl . . . fait au detroit ce 8 aout
1741: Signé La Richardie jesuite. Ledit pierre ren-
contre ne sachant signer à fait une croix. . . il
est sorti de chez moy le 27. sept 1741, me redevant
La somme de 34 fl.
- 0 de tout ce que dessus, avec ce qui a été ajouté, Le
s^r jacque Campeau me doit païer au mois de may
prochain 1742 en pelleterie prix du detroit La somme
de [*blank space in MS.*] pour valeur reçue
- 0 vendu au S^r chauvin un fusil
- 0 pretées aux anciens 4 grandes branches de porce-
laines, moitie noire moitie blanche
- 0 j'ai été païé de rencontre, c'est prisque qi doit me
paier pour lui
- 0 Livré a thomas Le croche un &
- 0 Livré a jacques Campeau un &
- 0 payé a goyau sur mes travaux La somme de 12 fl
. . . de plus au meme 6 fl . . . de plus 3 fl . . .

minot. 2 casks of wine sold to the same, at 35 Livres
A cask.

Madame Campeau paid for me 32 Livres to
d'agneaux, 20 livres 5 sols to Navarre, 18 livres to
Madame baroy, and 14 livres to madame louïson.⁶⁸

Ego hodie [I myself to-day]: 2 pots of brandy—one
3 livres, The other 3 livres 10 sols; also 4 minots of
indian corn at 18 livres A minot; received, in all,
163 livres 15 sols. The same received for me from
one destailis The sum of 26 livres, which he owes
me; also 110 livres which The same sieur Campeau
owes me; for value received he owes me 381 livres.

To-day, august 8, 1741, pierre rencontre, a native
of La prairie de La magdelaine, has engaged himself
to me to serve me for a year, in consideration of The
sum of 150 livres, which I am to pay Him in peltries
at detroit prices. Of this I advanced Him The
amount of 44 livres; also 20 livres. Done at detroit
this 8th of august, 1741. Signed: La Richardie,
jesuit. The said pierre rencontre, not knowing how
to write, has made his mark with a cross. He left
me on the 27th of september, 1741, being indebted
to me to The amount of 34 livres.

Of all the above, with what has been added, sieur
jacque Campeau is to pay me in the month of may
next, 1742, in peltries at detroit prices, The sum of
[blank space in MS.], for value received.

Sold a gun to Sieur chauvin.

Lent to the [Huron] elders 4 great branches of
porcelain beads, half black, half white.

I have been paid by rencontre; prisque is to pay
me for him.

Delivered to thomas Le croche one, etc.

Delivered to jacques Campeau one, etc.

de plus 3 fl . . . de plus 3 fl en tabac . . . de plus 5
c d v (coups d'eau vie) . . . de plus un minot de
pois 12 fl

* j'ai païé à goyau tous Les trauvaux qu'il m'a fait ce
8 juin 1742

* j'ai reçu de charles Courtois tout ce qu'il me devoit
ce 8 juin 1742

* j'ai preté à jean Cecile mon forgeron La somme
de 100 fl. qu'il doit me rendre au mois de may 1743

* j'ai reçu de jacques Campeau tout ce qu'il me
devoit ce 10 juin 1742, exceptez 100 fl. pour des
messes qu'il m'a fait dire

* j'ai preté au s^r chapoton chirurgien de ce fort La
somme de 100 fl en chats et pichoux qu'il me doit
rendre au mois de may 1743 en semblable pelleterie
au detroit ce 13 juin 1742

* courtois me doit 60 fl:

* M^e La foret me doit 31 Castor du restant de ce
que je lui vendis L'an passé

* Ta,echiaten m'a emprunté pour environ 15 castors
de porcelaine tant noire que blanche: il me L'a doit
rendre en nature ou me La payer en pelleterie

* Charles courtois me doit La somme de 40 fl.

* Le s^r bondi me doit La somme de 60 Liv 10 s.

* je dois à pierre valet un peigne 20 s . . . de plus
2 depouilles de viandes seches

* Destailis me doit 4 messes

θ je dois à francois Campeau 500 grands cloux a 45
sols Le cent . . . je dois au meme 800 cloux à
bardeaux à 10 sols le cent . . . de plus 200 cloux a
bardeaux à 20 s. Le cent . . . de plus 4 fl de poudre
6 fl., avec 300 grands cloux et 100 moyens

* 20 messes dites pour Le R^d. P bon:

Paid to goyau⁶⁹ on my works The sum of 12 livres; also, to the same, 6 livres; also 3 livres; also 3 livres; also 3 livres in tobacco; also 5 drinks of brandy; also a minot of pease, 12 livres. θ

I have paid goyau for all The work that he has done for me, this 8th of june, 1742. *

I have received from charles Courtois all that he owed me, this 8th of june, 1742. *

I have lent to jean Cecile, my blacksmith, The sum of 100 livres, which he is to repay me in the month of may, 1743. *

I have received from jacques Campeau all that he owed, this 10th of june, 1742,—except 100 livres for masses that he has asked me to say.⁷⁰ *

I have lent to sieur chapoton, surgeon of this fort,⁷¹ The sum of 100 livres in raccoon- and lynx-skins, which he is to repay me in the month of may, 1743, in similar peltries. At detroit, this 13th of june, 1742. *

Courtois owes me 60 livres. *

Madame La foret owes me 31 Castors [beaver-skins], the balance of what I sold to her last year. *

Ta,echiaten borrowed from me about 15 castors' worth of porcelain beads, both black and white; he is to repay The same to me in kind, or in peltries. *

Charles courtois owes me The sum of 40 livres. *

Sieur bondi⁷² owes me The sum of 60 Livres 10 sols. *

I owe pierre valet a comb, 20 sols; also 2 dry hides. *

Destailis owes me for 4 masses. *

I owe francois Campeau 500 large nails, at 45 sols A hundred. I owe the same 800 shingle-nails, at 10 sols a hundred; also 200 shingle-nails, at 20 sols A hundred; also 4 livres of powder, 6 livres; and 300 large and 100 medium-sized nails. θ

* Saguin me doit 10 Messes . . . caron 2 . . . Malet
1 . . . françois 2.

* je dois à meloche pour tous Les batimens qu'il m'a
fait et qu'il doit me faire 3100 Livres

* je dois à janis pour La maçonne desdits batimens
La somme de 600 ff. . . de plus au meme 10 ff.
pour La maison du fermier et pour L'etable . . . de
plus au meme 100 ff pour petites reparations, et pour
ce qu'il a fait pour Le forgeron. ce dernier article
ne doit se payer qu'en 1744. . . de plus 30 ff. pour
Les cloisons sur quoi je lui ai païé 48 ff en blé . . . de
plus païé au meme 160 ff . . . de plus 100 ff. qu'il
accepte sur ce que Cecile me doit . . . de plus
227 ff . . . les 635 ff sont payés ainsi je ne dois plus
rien à janis pour L'eglise et La maison . . . je lui
dois encore pour La maison du fermier et autres
ouvrages La somme de 200 ff. moins 21 ff 15 s.;
Laditte somme est payé

donné a L'esperance sur ses gages 100 ff., je lui
dois encore 34 ff 10 s . . . j'en dois à prisq 56 . . .
Lesperance est fini de payé

Payé a meloche pour mes batimens 985 ff., qu'il a
pris de cuillerier qui me les devoit . . . 4 ff sur
valet qui me les devoit . . . 101 ff en chats que je
lui ai donné: somme totale donné audit 1090 ff . . .
Le meme à reçu de Caron à ma decharge La somme
de 300 ff. total 1390 ff . . . de binau pour ma terre
1900 ff. . . Ledit meloche est payé de tout ce que
je lui devois, exceptez 90 ff. que Mini ou binau Lui
payera L'an prochain 1744, comme Ledit meloche
L'a accepté . . . de plus au meme 10 menses qu'il
m'a commandées pour saguin

20 masses said for Reverend Father bon. *

Saguin owes me for 10 Masses; caron, 2; Malet, *
1; francois, 2.

I owe meloche, for all The buildings that he has *
erected and is to erect for me, 3,100 Livres.⁷⁸

I owe janis, for The masonry of the said buildings, *
The sum of 600 livres; also, to the same, 10 livres,
for The farmer's house and The stable; also, to the
same, 100 livres for minor repairs, and for what he
has done for The blacksmith. The latter item is to
be paid only in 1744. Also 30 livres for The parti-
tions, on which I have paid him 48 livres in wheat;
also paid to the same, 160 livres; also 100 livres,
which he accepts out of what Cecile owes me; also
227 livres. The 635 livres are paid; thus I owe
nothing more to janis for The church and The
house. I still owe him, for The farmer's house and
other works, The sum of 200 livres, less 21 livres 15
sols; The said sum is paid.

Gave L'esperance on his wages 100 livres; and I
still owe him 34 livres 10 sols. I owe prisque 56.
I have finished paying Lesperance.

Paid meloche for my buildings 985 livres, which
he took from cuillerier who owed them to me; 4
livres from valet, who owed them to me; 101 livres
in raccoon-skins, which I gave him,—the total
amount given to him is 1,090 livres. The same
received from Caron to my acquittance The sum of
300 livres; total, 1,390 livres; from binau, for my
land, 1,900 livres. The said meloche is paid in full
for all I owed him, except 90 livres which Mini or
binau will pay Him next year, 1744, as The said
meloche has accepted The same; also to the same 10
masses, which he asked me to say for saguin.

cette mission ne doit plus rien, excepté L'envoy des provisions que Le sieur de coüagne m'a envoieés cette annee 1743

j'ai preté a S. Martin Les 161 ff. qui me revenoient de ses travaux de forge, pour Le roy, qui doivent etre payé à Montreal.

aujourd'hui 2. de juillet 1743 est convenu Le Sr jean bapt goyau habitant[t] du poste du detroit de se transporter ici avec toute sa famille dans Le couis du mois sept: de la meme année pour y prendre La ferme de la mission des Peres de La comp: de jesus aux conditions suivantes

1° Lesdits peres cedent Laditte ferme audit goyau pour Le tems de 6. années; quoiqu'il ne se trouve pas bien des R^{ds} PP., ou Les R^{ds} PP de lui, chacun sera Libre de part et d'autre en s'avertissant mutuellement un an d'avance

2° Lesdits R^{ds} PP fourniront audit goyau la semence de tous Les grains qu'il semera sur Leur terre et partageront avec Lui, par egale portion, le provenu desdites semences, sans qu'il soit Libre audit goyau de semer pour Lui ou pour Les siens, quoiqu: ce soit sur laditte terre, sans en partager avec eux Ledit provenu, a moin[s] que ce ne fut du bled d'inde qu'il voulut semer pour ses usages; et pour que les R^{ds} peres n'en manquent pas, il leur Labourera tous les ans 2 arpens de terre ou ils en puissent semer pour eux seuls

3° il sera fait inventoire des ustencilles et harnois de chariage et Labourage que Lesdits R^{ds} PP Livreront audit goyau pour qu'il rende Le tout au meme etat et teneur qu'il L'aura pris

This mission owes nothing else, except for The conveyance of the provisions which sieur de couagne sent me this year, 1743.

I lent St. Martin⁷⁴ The 161 livres coming to me from his work in the forge for Le roy, which sum is to be paid in Montreal.

On this day, the 2nd of july, 1743, Sieur jean baptiste goyau, a habitant at the post of detroit, agreed to come here with his family in The course of the month of september of the same year, to take charge of The farm belonging to the mission of the Fathers of The society of jesus, on the following conditions:

1st. The said fathers lease The said farm to the said goyau for The term of 6 years; but should he not be satisfied with the Reverend Fathers, or The Reverend Fathers with him, either party shall be Free to terminate the engagement by giving notice to the other, one year in advance.

2nd. The said Reverend Fathers shall supply the said goyau with seed for all The grain that he will sow on Their farm; and they shall share with Him, in equal portions, the produce of such seed; and the said goyau shall not be at Liberty to sow, for Himself or His family, anything on the said farm without sharing The produce with them, except as regards such indian corn as he may wish to plant for his own use. And, in order that the Reverend fathers may not lack corn, he shall every year Plow 2 arpents of land, on which they may plant some for their sole use.

3rd. An inventory shall be made of all the implements and of cart and Plow harness, which The said Reverend Fathers shall Hand over to the said goyau,

4° pour ce qui est des animaux il sera tenu d'en rendre à La fin de sa ferme Le meme nombre en meme qualité qu'il les aura reçus, ou pourra recevoir dans La suite avec La moitié du provenu desdits animaux

5° il fera un parque commode pour La garde et pature desdits animaux, et entretiendra avec soin La palissade de la terre qui Lui sera livrée et La Laissera en bon etat a La fin de sa ferme

6° Lesdits R^{ds} PP. consentent que Ledit goyau puissent se servir de Leurs animaux pour chariage et Labourage tant pour françois que pour sauvages. Le tout à condition qu'il Leur charira tous Les hivers tant pour Leur chauffage que pour Leur part des fourneaux de Leur forgeron, 40 Cordes de bois; et meme sera obligé Le dit goyau de preter Lesdits animaux auxdits R^{ds}. PP pour trainage ou chariage quand ils en auront besoin.

j'ai Livré a goyau en entrant dans cette ferme de L'île aux bois blancs: 6 mnots et demi de pois pour semer; 5 minots d'avoine pour meme usage, avec 14 minots et demi de bléd froment pour semer, Lesquels semences il rendra en quittant La ferme . . . de plus j'ai Livré au meme un Charruë garnie avec ses ruelles, toute neuve, une charette avec des Rouës presq: neuve; une traine neuve; 2 bœufs illinois avec une vache de meme espece; 2. juments coutants chacune 80 ff., Le tout coutant 400 ff. de plus 2. vaches du païs avec une taure d'un an.

Pour remplacer Les 3 vaches qi sont mortes, ou ont ete tuées entre Les mains de goyau, je [lui] a[i] Livré 2 genisses illinoises d'ont L'une ma couté

in order that he may return Them in the same state and condition as that in which he took Them.

4th. As regards the animals, he shall be bound to give back at The end of his lease The same number, and in the same condition, as he received, or may Hereafter receive, together with one-half the produce of such animals.

5th. He shall make a suitable enclosure for keeping and pasturing the said animals, and shall carefully keep in order The fences on the land handed over to Him, Which he shall Leave in good condition at The end of his lease.

6th. The said Reverend Fathers consent that The said goyau may use Their animals for carting and Plowing, both for the french and for the savages; The whole on condition that he shall haul 40 Cords of wood for Them Every winter, for Their fuel and for Their share of Their blacksmith's furnaces; and The said goyau shall also be obliged to lend The animals to the said Reverend Fathers for hauling or carting, whenever they need the same.

I Delivered to goyau on his entering upon the farm of île aux bois blancs: 6 minots and a half of pease, for seed; 5 minots of oats for the same purpose, and 14 minots and a half of wheat, for seed,—Which seed he shall return when he leaves The farm. I also Gave him a Plow complete, with its wheels, quite new; a cart, with almost new Wheels; a new sled; 2 illinois oxen, with a cow of the same breed; 2 mares worth 80 livres each,—The whole costing 400 livres. Also 2 cows bred in the country and a yearling heifer.

To replace The 3 cows that died or were killed

40 fl. et L'autre 75; je lui ai aussi Livré une taure illinoise que j'ai changé pour une vache anolier

M^e goyau à commencé a blanchir et à boulanger pour cette mission a La S^t michel 1743 pour La somme de 100 fl. chaq: année

M^e goyau a reçu une chemise 3 fl 10 s . . . une pinte d d v (d'eau de vie). 3 fl . . . une P. d. d. v. 3 fl . . . une P. d. d. v 3 fl. 3 fl . . . une paire de mitasse de molleton . . . une paire de mitasse de molleton., une P. d. d. v. . . . 2 mnots de pois 18 fl. . . 6 couvertes 54 fl . . . une paire de mitasse, 3 fl . . . M^e goyau est finie de payer pour La 1^{ere} annee

Preté à mallet 3 pintes d'eau de vie . . . 3 fl. de poudre . . . 5 liv: de plomb . . . 1 couverture bleue . . . 3 grandes chemises . . . 3 petites chemises (P degonor)

Reçu de Mallet 6 chevreuils . . . 16 d'indes . . . 6 outardes . . . 1 cigne . . . 8 canards . . . 1 fesse d'ours . . . 5 ou 6 perdrix . . . 2 petits castors & (P degonor)

2^{DE} ANNÉE DEPUIS LA S MICHEL 1744, JUSQU'A LA S MICHEL 1745.

donné a La goyau sur Les 100 fl.; 45 fl. en peau de cerf; 40 fl moins 5 s en castor 4 fl. de poudre 10 fl . . . M^e goyau est finie de payer pour La 2^{de} année

3^E ANNÉE DEPUIS LA S MICHEL. 1745, JUSQU'A LA S MICHEL 1746

Meloche à fourni et employé 300 planches pour couvrir ma maison et mon eglise à 45 fl. le cent, toutes employées: sur quoi il a reçu 90 fl ce 10 juillet 1744 . . . j'ai preté au meme meloche 400 grands

while in goyau's hands, I Gave him 2 illinois heifers,—one of which cost me 40 livres, and The other 75. I also Gave him an illinois heifer, which I exchanged for a cow that had not calved that year.

Madame goyau began to do the laundry-work and baking for this mission, on St. michael's day, 1743, for The sum of 100 livres per annum.

Madame goyau has received a shirt, 3 livres 10 sols; a quart of brandy, 3 livres; a Quart of brandy, 3 livres; a Quart of brandy, 3 livres; a pair of mitasses, made of molleton; a pair of mitasses made of molleton; a Quart of brandy; 2 minots of pease, 18 livres; 6 blankets, 54 livres; a pair of mitasses, 3 livres. Madame goyau is paid in full for The 1st year.

Lent mallet 3 quarts of brandy; 3 livres of powder; 5 livres of shot; 1 blue blanket; 3 large shirts; 3 small shirts (Father degonor).

Received from Mallet 6 deer; 16 turkeys; 6 bustards; 1 swan; 8 ducks; 1 bear's ham; 5 or 6 partridges; 2 small beavers, etc. (Father degonor).

2ND YEAR, FROM ST. MICHAEL'S DAY, 1744, TO ST. MICHAEL'S DAY, 1745.

Gave goyau's Wife, on The 100 livres: 45 livres in deerskins; 40 livres less 5 sols in castors; 4 livres of powder, 10 livres. Madame goyau is paid in full for The 2nd year.

3RD YEAR, FROM ST. MICHAEL'S DAY, 1745, TO ST. MICHAEL'S DAY, 1746.

Meloche supplied and used 300 boards for roofing my house and my church, at 45 livres a hundred, all being used; for these he has received 90 livres, this 10th of july, 1744. I lent to the same meloche 400

cloux et 200 moyen qu'il me rendra au besoin . . .
je Lui ai fait Livrer par M^r S. pierre La somme de
128 liv: à compter pour La fourniture et employ des
planches qu'il a fournies et employées, et qu'il doit
fournir et employer jusqu'a ce que ma maison et
eglise soient entierement recouvertes

j'ai donné a goyau 45 ff. d'avance pour le blanchis-
sage et façon du pain de L'annee 1745

j'ai cédé a charles courtois pour 40 ff. de Lard; et
pour 40 ff d. d. v. (d'eau de vie) . . . Le meme me
doit *L'argent de* 4 ff de peau que je Lui ai fait Livrer
par caron . . . de plus L'argent de 2. messes que
fr: campeau m'a commandées . . . de plus 500 ff
. . . de plus 3 ff.

Phili me doit 4 ff. pour des messes . . . janis 10
messes . . . gambille 2 messes

Caron me doit L'argent de 2. castors de porcelaine
qu'il a vendu 7 ff.

j'ai vendu à M^r de Longueuil pour Le Roy 500
grains de porcelaine noire, qu'il me doit payer ici
en menues pelleteries

Le P bon m'a commandé 30 messes

je dois un service a La fille d'anne pour Le prin-
tems

10 Messes pour janis . . . 12 pour La fleur son
associé . . . 6 pour M^e Chapoton

fourni a L'esperance, mon engagé une paire de
mitasse de moleton sur ses gages . . . fourni au
meme une paire de mitasse sur ses gages . . . payé
au meme 142 ff sur ce que me devoit charles courtois

Le 9 fev: 12 Messes commencees: 6 pour chapo-
ton., 3 pour La belle-perche; 3 pour La S aubin

j'ai payé a caron 120 ff. qu'il avoit avancées a

large and 200 medium-sized nails, which he will return when I require them. I had The sum of 128 livres Paid to Him by Monsieur St. pierre, on account of The supply and use of the boards that he has furnished and used, and which he is to supply and use, until my house and church are completely roofed.

I gave goyau an advance of 45 livres on the washing and baking for The year 1745.

I let charles courtois have 40 livres' worth of Pork, and 40 livres' worth of brandy. The same owes me *The money for* 4 livres of hide, which caron Delivered to Him for me; also The money for 2 masses, which françois campeau asked me to say; also 500 livres; also 3 livres.

Phili owes me 4 livres for masses; janis, 10 masses; gambille, 2 masses.

Caron owes me The money for 2 castors' worth of porcelain beads, which he sold for 7 livres.

I sold to Monsieur de Longueuil⁷⁵ for Le Roy 500 black porcelain beads, which he is to repay me here in small furs.

Father bon asked me to say 30 masses.

I owe a service to anne's daughter for The spring.

10 Masses for janis; 12 for La fleur, his partner; 6 for Madame Chapoton.

Furnished to L'esperance, my engagé, a pair of mitasses made of molleton, on account of his wages; furnished to the same a pair of mitasses, on account of his wages; paid the same 142 livres, out of what charles courtois owed me.

The 9th of february: 12 Masses begun: 6 for chapoton, 3 for belle-perche's Wife; 3 for St. aubin's Wife.

I paid caron 120 livres, which he had advanced to

antoine mallet pour La maison qu'il m'a vendu . . . de plus payé au même 60 ff. qu'il avoit payé pour moy aux deux françois qi ont conduit de niagara Le P. Potier—

envoies à caron 46 branches de porcelaine

M^e L'œil eraillé mantelet 3 . . . rassade 4 c j . . . rouge (vermillon) 4 c . . . chaussante 6 . . . ch (chemises) 4 Le roy 55.

j'ai payé a janis 75 ff. pour Les 2. cheminees de pierre qu'il m'a faites . . . je lui ai donné a prendre Le reste de son payement sur le P. bon: qui me doit 50 ff et sur M^r de Longueuil qui me doit 25 ff.

j'ai fait preter par L'esperance a baptiste piponnette 21 liv: de peau de chevreuil qui doivent Lui etre rendues en menues pelleteries . . . j'ai preté au meme piponnet un peau d'ours

Le 21 de 7bre j'ai commencé 18 messes

Janis me doit 35 ff. pour une couverte que je lui ai vendu

donné à goyau pour blanchifsage et boulengeage depuis L'an 1745 commençant a la S michel et finissant au meme tems de 1746, 8 ff | 8 ff |

donné a L'esperance Sur ses gages de 1746, 61 ff 10 s

j'ai envoyé au s^r René de couagne marchand à Montreal ce 20 juillet, 600 chats, 300 par Le S^r bondi et 300 par Le S^r Moizon . . . de plus 57 loutres et 17. pichoux ou renards par Le nommé detaillis, canoteur de M^r charly: Les 5 paquets sont couverts de 9 grands Castors, et d'une peau rare de chevreux: Les Castors pesent 17 ff.— ce 16 aout 1745

M^e Marsac m'a commandé 30 messes . . . destailis 4 . . . belleperche 3 . . . M^e godet 10

antoine mallet for The house he sold me. Also paid to the same 60 livres, which he had paid for me to the two frenchmen who brought Father Potier from niagara.

Sent 46 branches of porcelain to caron.

Madame L'œil eraillé, a cloak, 3; glass beads, 4 c j; rouge (vermilion), 4 c; slippers, 6; shirts, 4; Le roy, 55.

I paid janis 75 livres for The 2 stone chimneys which he made for me. For The remainder of his payment I gave him orders on Father bon, who owes me 50 livres; and on Monsieur de Longueuil, who owes me 25 livres.

Through L'esperance I loaned to baptiste piponnette 21 livres of deerskins, which are to be returned to Him in small skins. I lent a bearskin to the same piponnet.

On the 21st of September, I began 18 masses.

Janis owes me 35 livres, for a blanket that I sold him.

Gave goyau 8 livres for washing and baking from The year 1745, beginning on St. michael's day, and ending on the same date in 1746. | 8 livres. |

Gave L'esperance 61 livres 10 sols On his wages for 1746.

I sent to sieur René de couagne, merchant, at Montreal, on this 20th day of july, 600 raccoon-skins: 300 by Sieur bondi, and 300 by Sieur Moizon; also 57 otter-, and 17 lynx- or foxskins by One detaillis, Monsieur charly's canoeman. The 5 packages are covered with 9 large Castors and a rare deerskin; The Castors weigh 17 livres. This 16th of august, 1745.

Madame Marsac asked me to say 30 masses; detaillis, 4; belleperche, 3; Madame godet, 10.

Cecile m'a fait une pioche; M^e S. martin m'en a fourni le fer, qi est 5 liv

donné a vendre à M^e S. martin 4 douzaines, moins 2 couteaux siamois, avec 2 douzaines de couteaux boucherons

j'ai donné 40 branches de porcelaine a me vendre a la gambille, et 20 à caron . . . de plus donné a vendre a La gambille 3 grandes couvertes de drap, dont une est garnie et de demi ecarlate . . . de plus au meme 8 paires de mitasses . . . de plus au meme 8 paires de mitasses 13 chemises grandes, moyennes, petites . . . enfin au meme 7 demi-livres de vermillon

je dois à caron 9 ff pour du petun, pour Le frere La tour . . . de plus au meme 4 ff. pour des rabioles . . . il me doit 11 messes, et 5 livres . . . de plus 3 Messes à Caron

9 messes pour M^e gaudet

Caron doit 127 ff. 10 s. à cette mission, 15 ff. a deduire . . . il doit de plus 3 chemises de fem: . . . 2 chemises de fem:, un quarteron de vermillon, rassade, une chemise d'enfant . . . courtois Lui doit aussi 42 ff . . . reçu dudit 9 ff. a deduire sur Les 42 . . . j'ai preté au meme une Livre de vermillon

+ Ta,echiaten doit encore sur La maison 36 castors: il en à payé 74

j'ai fini de payer M^e goyau pour mon blanchissage et boulangeage jusqu'a La S^t michel 1746

L'esperance est fini de payer pour Les gages jusqu'a La N. Dame d'aout 1746, en prennant 42 ff. que La gambille me doit

+ j'ai reçu de M^e S Martin a La decharge de charles courtois 44 ff. sur 144 qu'il me devoit pour 18 minots

Cecile made me a mattock; Madame St. martin supplied to me the iron for it, which is worth 5 livres.

Gave Madame St. martin 4 dozen, less 2, of siamese knives, with 2 dozen of woodcutter's knives, to sell.

I gave to gambille's wife 40 branches of porcelain, to sell for me, and 20 to caron. I also gave gambille's Wife, to sell, 3 large cloth blankets, one of which is trimmed and half scarlet; also, to the same, 8 pairs of mitasses; also, to the same, 8 *pairs of mitasses*, 13 shirts, large, medium-sized, and small; finally, to the same, 7 half-livres of vermilion.

I owe caron 9 livres, for tobacco for brother La tour; also, to the same, 4 livres for turnips. He owes me 11 masses and 5 livres; also 3 Masses to Caron.

9 masses for Madame gaudet.

Caron owes 127 livres 10 sols to this mission, 15 livres to be deducted. He also owes for 3 women's chemises; 2 women's chemises; a quarter of a livre of vermilion, glass beads, a child's chemise. Courtois also owes It 42 livres. Received from the same 9 livres, to be deducted from The 42. I have lent the same one Livre of vermilion.

Ta,echiaten still owes on The house 36 castors; he paid 74. +

I have paid Madame goyau in full for my washing and baking up to St. michael's day, 1746.

L'esperance is paid in full for wages to the feast of Our Lady in august, 1746, taking 42 livres that gambille's Wife owes me.

I have received from Madame St. Martin, on behalf of charles courtois, 44 livres out of the 144 which he owed me for 18 minots of wheat. The said courtois has still 100 livres to pay, besides the 42 he has to pay to L'esperance. Madame St. martin has undertaken +

de bled froment. — reste Ledit courtois 100 ff a payer, sans parler des 42 qu'il doit payer a L'esperance: M^e S martin s'est engagé de payer Les 100 ff. que courtois doit à cette mission

+ Caron doit à cette mission 100 pistoles pour La maison et terre qu'elle possedoit à L'ancien village, payable au mois de May 1747

+ goyau doit 80 ff à La mission pour une vache de La ferme, dont M^r Le commandant à fait festin au sauvages

fin Des comptes du P. de La Richardie

CONTINUATION DU LIVRE DE COMPTE DE LA MIS-
SION DES HURONS DE L'ÎLE AUX BOIS BLANCS

DEPUIS LE 30 JUILLET 1746, JOUR DU

DEPART DU P. DE LA RICHARDIE

[θ] je dois 24 ff 10 s à thomas courtois pour une scie et 2. haches

[θ] je dois 40 sols a jacques godet pour 200 de broquettes

[θ] je dois 30 sols à chêne pour 100 cloux a bardeaux

[θ] Le P. bon: me doit 20 sols sur 25 ff 10 s. qu'il a reçu de caron pour payer hyacinthe Reaume

Caron me doit 30 s. pour de La porcelaine qu'il m'a vendu . . . item 500 cloux 400 grands et 100 petits

[θ] je dois 12 ff. a dubois pour une paire de souliers

[θ] je dois 12 ff. à mallet pour une paire de souliers

[θ] je dois 12 fr à claude Campeau pour La mouture de 6 minots de blé

[θ] je dois 60 cloux au P bon:

[θ] gervais me doit 13 ff. 10 s pour 6. minots d'avoine à 45 s. Le minot

to pay The 100 livres that courtois owes to this mission.

Caron owes this mission 100 pistoles for The house and land which it owned in The old village,⁷⁶ payable in the month of May, 1747.

Goyau owes 80 livres to The mission for a cow belonging to The farm, with which Monsieur The commandant gave a feast to the savages.

End of Father de La Richardie's accounts.

CONTINUATION OF THE BOOK OF ACCOUNTS OF THE
HURON MISSION ON ÎLE AUX BOIS BLANCS FROM
THE 30TH OF JULY, 1746, THE DATE OF
FATHER DE LA RICHARDIE'S DEPARTURE.

I owe 24 livres 10 sols to thomas courtois for a saw and 2 axes.

[θ]

I owe 40 sols to jacques godet for 200 tacks.

[θ]

I owe 30 sols to chène for 100 shingle-nails.

[θ]

Father bon owes me 20 sols, out of 25 livres 10 sols that he had received from caron to pay hyacinthe Reaume.⁷⁷

[θ]

Caron owes me 30 sols, for porcelain that he sold for me; *item*, 500 nails—400 large, and 100 small.

I owe 12 livres to dubois for a pair of shoes.

[θ]

I owe 12 livres to mallet for a pair of shoes.

[θ]

I owe 12 francs to claud Campeau, for grinding 6 minots of wheat.

[θ]

I owe 60 nails to Father bon.

[θ]

Gervais owes me 13 livres 10 sols, for 6 minots of oats, at 45 sols A minot.

[θ]

INSTRUCTIONS OF FATHER LA RICHARDIE.

The brother proclaims everywhere that he is to be The master. Church of stone, of The same width as

INSTRUCTIONS DU P. LA R[I]CHARDIE

Le frere prône par tout q̃i va estre Le maitre—
Eglise de pierre de La largeur de L'ancienne,
mais allongée de 16 pies . . . * Sacristie de 15
pies en quarré, de charpente . . . * 100 pistoles a
Meloche allonger La grange de 20 pies . . . * nouveau
refectoir et chambre domestiq̃ a coté du vieux refec-
toir . . . * aggrandir La cuisine, en prennant une
partie du vieux refectoir . . . * les bois de L'egl[ise]
serviront a L'aggrandissement de La grange, du
refectoir & . . . * 100 pistoles a meloc[he] pour La
charpente de L'eglise du refectoir et du reste . . .
* 12 francs à janis par toise (La toise est de 6 pies en
quarré) a condition que Le mortier sera bien condi-
tionné (liser La maison rustiq̃: du P bon) . . . * 20
sols a janis, par pied, pour ce qu'il faudra de pierre
taillée (il en demande 30) . . . * un clocher com:
celui du fort . . . * [*blank space in MS.*]

* La forge . . . 1^o La mission fournit tout L'acier
. . . Le fer a moitie fil d'arch[et] . . . somm[es]
obliges a faire faire La moitie du bois du fourneau (6
cordes) . . . a le construire et a Le terer (detruire) (et
non a veiller). . . Le forgeron est obligé de faire
touts les ouvrages de forge dont La maison à besoi[n
. . .] La maison partage avec Le forgeron sur tout
Le provenant de la forge . . . (Nota tout le fer pour
la mis̃ion La mis̃ion le donne) * La maison, champs
& appartientien a la mis̃ion. . .

* La ferme . . . 1. tout ce q̃i vient sur notre terre
se partage egaleme[n]t av[ec] Le fermier. . . Le
provenant[û] des animaux se partage aus̃si egale-
me[n]t . . . sur le travail des animaux il doit nous
preter ceux dont nous aurons besoin, except[é] 40

The old one, but 16 feet longer; * a frame Sacristy, 15 feet square. * 100 pistoles to Meloche, to lengthen The barn 20 feet. * New refectory, and domestics' room beside the old refectory. * Enlarge The kitchen, by taking a portion of the former refectory. * The lumber from The church will be used for enlarging The barn, refectory, etc. * 100 pistoles to meloche, for The framework of The church, refectory, etc. * 12 francs to janis per toise (The toise is 6 feet square), on condition that The mortar shall be well made (read *La maison rustique*, belonging to Father bon). * 20 sols to janis, per foot, for the cut stone required (he asks 30). * A belfry like that of the fort. * [blank space in MS].

The forge. 1st. The mission supplies all The steel; one-half The iron; and small wire. We are obliged to provide one-half the firewood for the furnace (6 cords); to build and pull It down (and not to watch it). The blacksmith is obliged to do all the blacksmith's work needed by The residence. The house shares with The blacksmith everything derived from the forge. (*Nota*: The mission provides all the iron for the mission.) * The house, fields, etc., shall belong to the mission. *

The farm. 1st. Everything that grows on our farm is shared equally with The farmer. The produce of the animals is also shared equally—as for the work of the animals, he is to lend us those we may need, except that he Himself has to haul 40 cords of wood for us. (Whoever shall become farmer shall have to haul 50;) (in addition, he who shall become farmer shall be obliged to give the mission 200 Livres of bear's grease and tallow.) When the present farmer came, he was given 5 cows *

cordes de bois qi doit nous charier Lui meme (qiconq : deviendra fermier il faudra qu'il en charie 50) (outre cela celui qi viendra fermier sera oblig[é] de donner a la misfion 200 Liv: tant d'huilles d'ours que de suif . . . quand celui qi est entré, on lui donné 5 vaches et une Taure, une paire de bœufs ilino[is] avec 2 juments. . . Moyennant 100 francs qu'on Lui paye il est obligé de nous boulanger et de nous blanchir. . . La misfion Lui a fourni une charrue Complette avec ses ferremens, une vielle charrettes, avec des roues nouvelles avec Les Colliers et harnois — doit rendre Le tout en son entier a sa sortie . . . sur 45 poules qu'on Lui a livré il doit donner 45 poulets bons a manger avec 45 douzaines d'œufs. . . * Le fermier doit entretenir de pieux le clos et Le laifser a sa sortie tel qu'il l'aura trouvé. . . des 1^{eres} 6 vaches qu'on lui a donné, il y a une de mangé par Les chiens de takiet qui coutoit 60 L. païés en chat, Dont on la paye 45 liv en peau de Cerf . . . une taure a perie dans L'ile en tombant d'un ecors. . . La 3^e est morte de maladie — une 4^e qu'on a vendu et changé pour La blanche ilinoise — les autres jeunes vaches ilinoises ont été achetées et payees par la misfion L'une 75 liv et L'autre 40 — la vache dite La Commandante a été vendue 88. L. par goio a M^r Le Commandant c'est audit goio à la remplacer, elle coutoit 100 Liv a La misfion

1747.

goio a reçu un billet de 90 ff païable à Monreal — pour La Commandante . . . reste a Lui payer une pistole pour Le blanchiffrage et boulangage

Major et dos blan nous appartiennent en propre

and one Heifer, a pair of ilinois oxen, with 2 mares. In consideration of 100 francs paid to Him, he is obliged to bake for us and wash our linen. The mission supplied Him with a Complete plow, with its iron fixtures, an old cart with new wheels, and Collars and harness. He is to give back Everything complete when he leaves. Of 45 hens given Him, he is to give back 45 fowl good to eat, and 45 dozen of eggs. *The farmer must keep the field fenced in, and on his departure leave It in the same order as that in which he found it. Of the 1st 6 cows given him, one was eaten by takiet's dogs, which cost 60 Livres, paid for in raccoon-skins, of Which 45 livres were paid in Deerskins. A heifer perished on The island, by falling from the rocks; the 3rd died of sickness; a 4th was sold, and exchanged for the ilinois cow La blanche. The other young ilinois cows were bought and paid for by the mission — One cost 75 livres, and The other 40. The cow called La Commandante was sold for 88 Livres by goio [Goyau] to Monsieur The Commandant. The said goio has to replace her; she cost The mission 100 Livres.

1747.

Goio received a note for 90 livres, payable at Monreal, for La Commandante. There remains to be paid Him one pistole for washing and baking.

Major and dos blanc ["white back"] belong to us altogether. La noire also belongs to us. He had La blanche at 2 years; she had not calved that year. La deruisseau and La niagara were given as original stock, at the age of 5 weeks. 2 calves to be shared; Maurice and taupin, draught-oxen, to be shared; 2 head of young cattle to be shared. *Souris

. . . La noir est aussi a nous . . . il a eu La blanche
a 2 ans anneliere . . . La deruisseau et La niagara
ont été donné souches a 5 semaines . . . 2 veaux à
partager . . . Maurice et taupin, bœufs tirants, à
partager . . . 2 taurailles à partager . . . * Souris,
jument à nous . . . berlingan et La pouliche a par-
tager . . . * 45. poules de souches a rendre

* Chez gaudet et gervais 20 poules 3 chaudieres
. . . dont 2 grande et une moyenne 6. assiettes de
fayance . . . 3 tasses . . . sucriere . . . 8 à 10
bouteilles . . . 5. flacons à confitures . . . 2. pots
detaim . . . 2. grands bassins d'etaim . . . 1 saliere
d'etaim . . . Moulin à caffet . . . * 16 minots dont
6. dans des poches, lavès; et 10 en tas . . . * 6 mi-
nots au moulin . . . * 13 minots chez gervais . . .
* Le blé dinde est a partager avec L'esperance, apres
que j'en aurai 8 tresses q̄i sont du jardin . . . on Lui
a rendu 15 minots qu'il nous avoit preté

* chez M^r de Longueuil. pendule . . . cloche . . .
vitres . . . cassetete . . . aviron

Païé a &

16 fr. à Cecile pour mouture de blé

16 fr: à claude campeau pour mouture de blé

[. .] 9 fr: à dubois pour une paire de souliers
. . . Le resemelage et racommodage d'une paire de
lunettes

[. .] 11 5 sols à courtois de reste: et 12 11 qu'il
paiera à desermons

40 sols a goudet pour 200 de broquettes.

30 sols à chêne pour 100 cloux a bardeaux.

4 fr a la pilette pour moulage

[. .] 2. ecu a janis pour des planches

[“ Mouse ”], the mare, belongs to us; berlingan and The filly are to be shared. * 45 hens originally given, to be returned.

* With gaudet and gervais: 20 fowl. 3 kettles,— 2 large and one of medium size; 6 earthen plates, 3 cups, a sugar-bowl, 8 or 10 bottles, 5 preserve jars, and 2 pewter jugs. 2 large pewter basins, 1 pewter salt-cellar, and a coffee-mill. * 16 minots, of which 6 are in bags, and washed, and 10 in heaps; * 6 minots at the mill; * and 13 minots at gervais’s house. * The indian corn is to be shared with L’esperance, after I have taken 8 bunches which come from the garden. We have returned Him 15 minots that he had lent to us.

* At Monsieur de Longueuil’s: a clock, a bell, panes of glass, a war-club, and a paddle.

Paid to, etc.

16 francs to Cecile for grinding corn.

16 francs to claude campeau for grinding corn.

[. .] 9 francs to dubois for a pair of shoes; resolving and mending a pair of slippers.

[. .] livres 5 sols over, belonging to courtois; and 12 livres that he will pay to desermans.

40 sols to goudet, for 200 tacks.

30 sols to chêne, for 100 shingle-nails.

4 francs to pilette’s wife, for grinding.

[. .] 2 écus to janis, for boards.

1 écu to parent for carting indian corn from The waterside to the poultry-yard.

[. .] 2 écus to courville, for 2 deerskins Delivered to the brother. * Paid by Father bon.

[. .] livres 4 sols to St. Sauveur, for bolting 14 minots of flour, at 4 sols a minot.

1. ecu à parent pour avoir charié le ble d'inde du bord de L'eau au poulalier

[. .] 2. ecus a courville, pour 2. depouilles de chevreux Livrees au frere * solvit P. bon

[. .] 11 4 sols à St Sauveur pour Le blutage de 14 minots de farine à 4 sols par minot

[. .] 8 fr. a hyacinthe Reaume 14 pour Le lambrissage a poulalier . . . et 4 pour je ne sçais quel bois il [d]it avoir preté pour achever Le poulalier &

[. .] 10 fr a carignan pour un pot de vin

Total 119 11 10 sols

Reçu de &

gervais 13 11 10 sols pour 6 Minots d'avoine a 45 sols Le minot

11 fr de La gervais pour 11 messes (dedi)

6. fr de champagne pour 6 menses

10 fr de janis pour 10 Menses (dedi)

5. fr de La gaudet 5 messes (dedi)

16. fr de beaubien pour 16 menses

3. fr de La belle perche pour 3. menses

1. fr de la Campeau pour une mense

Total 65. francs

je dois

[θ] 74 Liv: et demi de farine prete par cuillerier

10 Liv: de farine preté par La Caron

50 Liv: de farine, à courtois et La façon du biscuit

80 cloux à Couvrir au pere bon.

2 liv 2. sols a la caron pour 62 brasses de babiche

[θ] 3 11 6 sols et demi a pillette pour 9 liv et demi de bœuf Paié a bino fils

[θ] 2. petits flacons d'eau de vie empruntés de Cap.

[1]8 francs to hyacinthe Reaume — 14 for clapboarding the poultry-house, and 4 for I know not what lumber that he says he lent to complete The poultry-house, etc.

[. .]0 francs to carignan, for a pot of wine.

Total, 119 livres 10 sols.

Received from, etc.

Gervais, 13 livres 10 sols, for 6 Minots of oats, at 45 sols A minot.

11 francs from gervais's Wife, for 11 masses (*dedi* ["I have given them"]).

6 francs from champagne, for 6 masses.

10 francs from janis, for 10 Masses (*dedi*).

5 francs from gaudet's Wife, for 5 masses (*dedi*).

16 francs from beaubien,⁷⁸ for 16 masses.

3 francs from belle perche's Wife, for 3 masses.

1 franc from Campeau's wife, for one mass.

Total, 65 francs.

I owe :

74 Livres and a half of flour, lent by cuillerier. [θ]

10 Livres of flour, lent by Caron's Wife.

50 Livres of flour, to courtois, and The making of biscuits.

80 Roofing-nails, to father bon.

2 livres 2 sols to caron's wife, for 62 brasses of deerskin thongs.

3 livres 6 sols and a half to pillette for 9 livres and a half of beef. Paid to bino [Bineau], *fi*ls. [θ]

2 small flasks of brandy, borrowed from Captain Campeau, about The 6th of july. He sold it at 12 francs A pot. [θ]

2 small flasks of brandy, borrowed from campeau on The 17th of july. [θ]

Campeau vers Le 6 juillet . . . La vendoit 12 fr Le pot

[θ] 2 petits flacons d'eau de vie empruntés de campeau Le 17. juillet.

[θ] 148 ff 10 sols a L'esperance (à prendre sur La caron)
10 Liv ou une pistole à goyau pour blanchifsage et boulengage

pour Le blutage de 6 minots

[θ] 3 ff 15 sols a deslille pour La moitié d'un quartier de veau (22 juillet 1747) solvit P bon :

3 flacons d'eau de vie empruntés de M. Le comm :
blutage de 2 minots

12 fr : à dubois pour une paire de souliers

83 Liv: de farine empruntees du P. bon pour le festin de Marie

blutage de 2 minots

[. .] Liv de viandes *de* [à] La delîle a 7. sols

[θ] [. .] Liv de poivre au P bon 5 ff.

on me doit

La caron 100 pistoles pour L'achat d'une terre &

La caron 30 sols pour de La porcelaine vendu

La caron 500 cloux ; 400 grands et 100 petits

goïau 135 ff pour 27. minots de bléd a 100 sols

La St Martin 100 ff. a la decharge de courtois

56 planches pretées a deruisseau

4 minots de blé donnés a la s martin pour 2 paires de bas &

200 cloux à Couvrir pretés a M^r Le commandant (poudrux)

100 petits cloux pretés a M^r de longueuil (clocher)

480 grands cloux pretés au pere bon

5 Planches pretees au P bon

148 livres 10 sols to L'esperance (to be paid by caron's Wife). [θ]

10 Livres, or one pistole, to goyau, for washing and baking.

For bolting 6 minots.

3 livres 15 sols to deslille for half a quarter of veal (july 22, 1747). Father bon paid it. [θ]

3 flasks of brandy, borrowed from Monsieur The commandant.

bolting of 2 minots.

12 francs to dubois, for a pair of shoes.

83 Livres of flour, borrowed from Father bon for the feast of Mary.

bolting of 2 minots.

[. .] Livres of meat, *from* [to] delile's Wife, at 7 sols.

[. .] Livres of pepper, to Father bon, 5 livres. [θ]

There is due to me :

Caron's wife, 100 pistoles for The purchase of a farm, etc.

Caron's wife, 30 sols for porcelain beads sold.

Caron's wife, 500 nails — 400 large, and 100 small.

Goiau, 135 livres, for 27 minots of wheat, at 100 sols.

St. Martin's wife, 100 livres in discharge of courtois's debt.

56 boards, lent to deruisseau.

4 minots of wheat, given to st. martin's wife for 2 pairs of stockings, etc.

200 Roofing-nails, lent to Monsieur The commandant (poudrux).

100 small nails, lent to Monsieur de longueuil (belfry).

1747

Le 24 sept: . . . 10 Minots de blé d'inde Livré à Mr de La Perade: point de prix fait . . . il se vendoit une pistole . . . * ce qui fait 100 francs

Le 30 sept: vendu au s^r Bart armurier . . .
 1^o trois paquets de Limes à 6 francs Le paquet . . .
 2^o. treize Limes à 10 sols L'une portant L'autre:
 1 Lime à couteau: 5 Limes à Potences (quarrees):
 7. queues de rat . . . 3^o une Lime à refendre (elle ne Lime que des 2. bords) vingt sols . . . 4^c une Lime platte à trente sols . . . 5^o. trois quarts de boura (borax) sur Le pie d'une pistole La livre (7 ff 10 s.) . . . 6^o une Livre et un quart tant de fil de fer que de fil d'alton soit gros soit petit sur Le pie de 4 ff La Livre (5 ff) * Total 39 ff 10 s

Prejean me demande Le payement du port de 100 ff., à 10 ecus Le cent

je dois à s^t andré 20 sols pour un cent de broquettes

480 large nails, lent to father bon.

5 Boards, lent to Father bon.

1747.

The 24th of september: 10 Minots of indian corn, Delivered to Monsieur de La Perade; no price fixed; it was selling at one pistole—* which makes 100 francs.

The 30th of september: sold to sieur Bart, armorer: 1st, three packets of Files, at 6 francs A packet. 2nd, thirteen Files, at 10 sols on The average; 1 knife-File; 5 (square) Files; 7 rat-tail Files. 3rd, a two-edged File (it Files only with the two edges), twenty sols. 4th, a flat File, at thirty sols. 5th, three-quarters of a livre of boura (borax), at The rate of one pistole A livre (7 livres 10 sols). 6th, a Livre and a quarter of iron and brass wire, both thick and small, at The rate of 4 francs A Livre (5 francs). * Total, 39 livres 10 sols.

Prejean asks me for The payment of the freight on 100 livres, at 10 écus A hundred.

I owe st. andré 20 sols, for one hundred tacks.

BIBLIOGRAPHICAL DATA: VOL. LXIX

CCXII, CCXIV

These are two Latin letters to the father general — the first being by Mathurin le Petit (dated at New Orleans, June 25, 1738); the second by Armand de la Richardie (dated at Mission de l'Assomption des Hurons, June 21, 1741). The originals are in the domestic archives of the Society. We follow apographs thereof, in the archives of St. Mary's College, Montreal, kept in the cahier labeled "Aux Généraux."

CCXIII, CCXV

These documents are letters written (by Luc François Nau and Nicolas de Gonnor, in 1739-42) to Madame Aulneau, the mother of J. Pierre Aulneau. They are selected from Father Jones's *The Aulneau Collection* (Montreal, 1893). For the French version, we follow modern apographs in the archives of St. Mary's College; the English translation is from Father Jones's publication, with some minor emendations. See Bibliographical Data for Docs. CCIV.-CCIX., and CCXI. in Vol. LXVIII. of our series, for further information concerning the Aulneau letters.

CCXVI

In publishing Joseph Aubery's letter, written (late in 1749) in the name of the Abenakis of Canada to the canons of Chartres cathedral, we follow the version

given in Merlet's *Histoire des relations des Hurons et des Abnaquis du Canada avec Notre-Dame de Chartres* (Chartres, 1858), a work described at length in Bibliographical Data for Doc. CXLVI., in Vol. LXI. of our series.

CCXVII

This catalogue of the persons and offices of the Society in New France, written at the close of the year 1749, we obtain from an apograph (apparently by Father Martin) in the archives of St. Mary's College, Montreal.

CCXVIII

The original MS. of Claude Godefroy Coquart's memoir upon the posts of the King's Domain (dated April 5, 1750), was found among the papers of the late Judge Badgley, of Montreal, whose son, J. C. Badgley, loaned it to William McLennan, the Montreal lawyer and novelist. In April, 1889, Mr. McLennan loaned it to Rev. Arthur E. Jones, the archivist of St. Mary's College. Father Jones identified the MS. as written by Coquart, and made a close copy thereof. In July following, it was acquired by Douglas Brymner for the Dominion archives at Ottawa, where it is now preserved. We follow Father Jones's copy, after comparison of the same with the original; several words in the MS. are illegible.

CCXIX

J. B. Maurice's journal of the Tadoussac Mission, 1740-50, we take from *Rapport sur les Missions du Diocèse de Québec, Mars, 1864, No. 16* (Quebec, 1864), pp. 46-52.

CCXX, CCXXII

The two letters by Louis Vivier, written from the Illinois, June 8 and November 17, 1750, respectively, we copy from *Lettres édifiantes*, t. vii., pp. 60-64, 65-82.

CCXXI

The original MS. of Pierre Jean de Bonnécamps's relation of his voyage to the Ohio River, in the company of Céloron de Blainville, in 1749, rests in the archives of the marine, at Paris; several copies of it have been obtained for American scholars. One, made for Francis Parkman, is in the library of the Massachusetts Historical Society, together with about fifty volumes of New France documents presented to the Society by Mr. Parkman, about 1888; another, made for Father Jones, is in the archives of St. Mary's College, Montreal, which also possess an apograph of the Parkman copy; a third is owned by l'Abbé Auguste Gosselin, of St. Charles de Bellechasse, P. Q. The MS. journal of Céloron is preserved in the archives of the marine (now with the colonial archives), at Paris; it recites the incidents of the expedition in great detail.

In publishing Bonnécamps's relation, we have followed both the Parkman and the Jones copies, correcting one by the other. Our translation into English is by Mrs. Marion Longfellow Morris, of Boston.

CCXXIII

In Vol. XXVII., pp. 307-309, we gave an historical and bibliographical account of the *Journal des Jésuites*, to which attention is again called. It will

be remembered that the original MS. volume now in the library of Laval University covers the period (excepting some lacunæ in 1654-56) from September, 1645 to June, 1668. This portion of the old *Journal* we have already published in Vols. XXVII.-LI. Among the papers of the late William Smith, the historian of Canada, were found several extracts, most of them in English, taken by him, apparently at random, from subsequent portions of the *Journal* covering the years between 1710 and 1755. As stated in our Vol. XXVII., the present location of the original French MS., from which Mr. Smith doubtless made these extracts, is unknown. Patient search has been made for it, by several investigators, but without result.

In January, 1878, the editors of *L'Abeille*, a literary journal issued from the Petit Séminaire of Quebec, published (vol. xi., pp. 41-44) for the first time these extracts made by Mr. Smith. In parallel columns, those which Smith had done into English were retranslated into French; but the extracts which Smith had failed to translate were presented only in the original. In connection with this publication were given notes appended to his extracts by Smith himself, and others by "L. B. P.," who had edited the MS. for *L'Abeille*—apparently, l'Abbé Louis Beaudet. The editor also tells how the fragment was discovered, and speculates as to the possibility of finding the missing portions of the *Journal*.

In publishing this portion of the *Journal*, we follow *L'Abeille*, except that we furnish our own translation of those passages (marked by a *) which Smith did not render into English.

CCXXIV

The original MS. of this document, almost wholly in the handwriting of Pierre Potier, Jesuit missionary at Detroit, is now in the possession of Theodore Parsons Hall, of that city; he purchased it in 1892 from Richard R. Elliott, also of Detroit, who had it in his possession for over thirty years. In 1891 Mr. Elliott published in the *Detroit Sunday News* an extended account of the MS., following this with a free translation thereof and numerous helpful notes. In the *Sunday News* for February 18, 1899, Mr. Elliott gave a "supplementary chapter," chiefly devoted to Potier's connection with the Pontiac conspiracy. In the present publication, we closely follow the MS., kindly loaned to us for the purpose by Mr. Hall, and give our own translation. The order of presentation, however, differs from that in the MS. itself. After filling the body of his account-book, Potier returned to the fly-leaves and blank spaces for the insertion of later memoranda; these we have arranged in chronological order. Several blank pages left by Potier were, from 1789 to 1791, used by later priests for the entry of baptismal records; we have omitted these, as having no connection with the Jesuit mission. In our annotations, we have occasionally drawn upon Mr. Elliott's notes, which are of great value for the local history of Detroit.

Owing to the length of the document, less than one-half is presented in this volume; the remainder will appear in Vol. LXX.

NOTES TO VOL. LXIX

(*Figures in parentheses, following number of note, refer to pages of English text.*)

1 (p. 29).—Cf. the more detailed account of Senat's death given in an earlier letter by Le Petit (vol. lxviii., pp. 309, 311); see also *note 21* of same volume.

2 (p. 31).—Cf. the statement of revenues made in 1701 by the Jesuits in Canada (vol. lxv., p. 181); also that given in 1727 by the minister of marine (*N. Y. Colon. Docs.*, vol. ix., p. 995), as follows: "The Jesuits have, on the estimate of expenses, yearly: For their Missions in Canada, 5,000 livres; for their Iroquois and Abenakis Missions, 1,500; for the support of a Missionary at Kansas, 600; for the support of a 3rd Regent [instructor] at Quebec, 400; for the support of 2 Missionaries to the Sioux, 1,200; for that of a Missionary at Tadoussac, 600. They have, on the marine [*i.e.*, from the funds of the department of marine]: For the School of Navigation at Quebec, 800; for their house at Montreal, 500. Total, 10,600 livres."

3 (p. 47).—The successor of Dosquet, bishop of Quebec (vol. lxviii., *note 33*), was François Louis Pourroy de l'Auberivière, who was consecrated Dec. 21, 1739, at the age of twenty-eight. Arriving at Quebec on Aug. 8 of the following year, the young bishop died but twelve days later, from a fever contracted while aiding the sick on the vessel which had conveyed him from France.

4 (p. 53).—As has appeared in previous volumes, the survivors of the Huron nation had fled from their country about 1650—some taking refuge with the French at Quebec, some becoming naturalized among their captors, and others migrating westward to Mackinac and its vicinity. The last-named portion of the fugitives—for some time deprived of their religious teachers, and closely associated with the Ottawas, who were more brutal and superstitious—quickly degenerated from their earlier faith. The present document states the departure from St. Ignace of a part of these Hurons, who apparently went with Cadillac when he founded Detroit (1701), and settled near that town. They remained without a missionary until 1728, when La Richardie (vol. lxviii., *note 44*) was sent to them; his

labors for them are indicated in this report which he makes to his general.

Jean Baptiste du Parc was born June 28, 1676, and became a Jesuit novice at the age of nineteen. He came to Canada in 1707, and appears to have spent his life in Quebec and other French towns. He was superior of the Canadian missions from August, 1726, to September, 1732; was then sent to Montreal, and finally returned to Quebec in broken health, dying there, Jan. 31, 1742.

5 (p. 57).—Jean Baptiste Tournois was born at Orchies, Flanders, Jan. 1, 1710; and entered the Jesuit novitiate at Tournay, Sept. 27, 1727. He came to Canada in the summer of 1741, and began his labors at Sault St. Louis in September of that year. Tournois remained at that mission about nine years; but he was accused of being an associate with the Desaulniers sisters,—two women who carried on trade with the Indians, at Sault St. Louis, and secretly sent furs to Albany, contrary to the statutes against such traffic. La Jonquière, the governor, closed their store, and ordered Tournois back to Quebec (May, 1750); and finally sent the priest and the two women to France. In the archives of St. Mary's College, Montreal, is an apograph of a letter written (Oct. 12, 1754) by Du Quesne (La Jonquière's successor) to the French minister, asking him to permit Tournois's return to Canada and to the Sault St. Louis mission, because no one of his successors there had been able to manage the Indians of that mission as he had done—apparently a fruitless appeal, as Tournois did not return.

6 (p. 63).—Henri Marie du Breuil de Pontbriand, a native of Brittany, was but thirty-three years old when he was appointed (1741) bishop of Quebec—the last incumbent of that see under French rule. After the surrender of Quebec to the English (Sept. 18, 1759), Pontbriand retired to the Sulpitian monastery at Montreal, where he died on June 8, 1760. While there, he wrote (Nov. 5) a memoir entitled *Description imparfaite de la misère au Canada*—a vivid and melancholy account of the wretched condition in which the war had left that colony.

7 (p. 63).—*Porret: Allium porrum*, a sort of leek.

8 (p. 71).—In the cathedral of Chartres, France, is a wampum belt sent in 1691, by the Abenaki converts of the mission at St. François de Sales, to the Virgin of Chartres; it was accompanied by a prayer to her, written in the Abenaki language. In acknowledgment of this gift, another was sent (1693) to the savages by the cathedral chapter, consisting of a silver reliquary wrought in the form of the sacred chemise (vol. lxi., note 17)—a gift similar to that sent in 1680 to the Lorette Hurons (same vol., pp. 244-263).

Maurault gives (*Abénakis*, pp. 253-271) an account of these and other gifts, with the correspondence exchanged between the Abenakis and the cathedral. The prayer to Mary, above referred to, is thus given by Merlet (pp. 23, 24):

"Ouréréda nigaoussenán pita ouerighian Mari nekkouambi pakitinemourenena pita ouerighek ouetianmemeg, kichi koureredamenabanik nesesisenanouak kichi koureredamenesa anir egmanoua apakitiniganouam. Ourereda nekkouambi pakitinemoureg niouna anneghe oueoueremeregheban ereghikkoui kechahanchian, nederitehansibenehouhouban amante oua aramikaoked, amante kegoué pakitinaoked, ne mina nedagatchebenouhouban, nekenokeresibenouhouhouban nederitehansibenouhouhouban: tebatebaou niounam anneghe pambatameg, nedaramikaouanna ouenitiannit nanouat oueouandamouk, kichi oureremegouanr sanghemanou Mariar. Ouderereman egmanoua Mari, pakitimaouaouditch oureremank, kichi oueouandamouk. Niouna dakki essema . . . endamoubbena, essema neoueoueredamouounena erekameghessihidit pambatami oueouandaghik, ni eritehansiegheban. Koureremibbena etto nekkouambi Mari pita sanghemanoueremegousian, meouiassiss etto nekkouanbi neoueouandamoubbena, netcheredamenena metchakameghessouingheban nedakkinouk eskoua epiéghe. Nekkouambi nekiktaouanna keneman nederangoumanna ouakeneman eri soughenebansieg: atchi kedérerebena kounemannin nahaghena. Ourereda pegoua nekkouanbi kegoussimis pakitinemouréghe. Gherousitamaoueoura-kedtch nemittangousena sangmanoui François de Sales, oua nanouat kemiregoubban ouaghe. Nambi kemirerena nahaghena io skouansou tpokoudiganiouitch askamioui eri mirereg nahaghena. Kia askamioui teberemine Mari ouerighian teberemat angeriak te avenambak, Pegékoun keouikoutemourebana. Ouridarakandamoussa khaghek kenemann Jesus ouridarakandatch nereouanganenouk dari amanteni tagouioui moussanrereg kia tai keneman tehari mehhinaeghé arambada askamioui io skouansou, Mari dari askamioui kheramiouitch nekerousouanganena neouikoutemeouanganena amanté askamioui teberemieg: amante askamioui moussantgikik-toureg pounemaouine nereouanganenouk ouikoutemoureg."

9 (p. 73).—The present document appears in Maurault's *Abénakis* (pp. 499-501); and in a footnote he gives the signification of the names of chiefs signed thereon after Aubery's.

10 (p. 75).—Gabriel Marcol was born at Nancy, April 12, 1692, and at the age of sixteen entered the Jesuit novitiate. He came to Canada in 1723, and pronounced his vows as spiritual coadjutor in 1727. He became superior of the Canadian missions in October, 1748, and held that office during six years; and died at Quebec, Oct. 17, 1755.

11 (p. 75).—Joseph Pierre de Bonnécamp was born at Vannes, France, Sept. 5, 1707; and, soon after attaining his majority, entered the Jesuit order. He came to Canada in 1741, selected by his superiors to act as instructor in hydrography at the college of Quebec, a chair maintained there from 1671—at the expense of the French government, from 1702—until the conquest. Instruction in hydrography had also been given at Quebec, from a very early time, and at the king's expense, successively by Martin Boutet, who opened a school there in 1651 (vol. xxvii., *note* 20); Jean Baptiste Franquelin, royal engineer, from 1686 to 1697; and Louis Joliet (who had been royal hydrographer during 1680–86), from 1697 until his death (in 1700?). Upon that event, the position was assigned to the Jesuit college; and it was held by Bonnécamp from the time of his arrival in Canada until the capture of Quebec (1759)—a period interrupted by his expedition with Céloron to the Ohio, his journal of which is given in our text, and by a year (1757–58) spent in France. Returning to his own country (probably in the autumn of 1759), he became teacher of mathematics in the Jesuit college at Caen; but the decrees of 1762, suppressing the order in France, deprived him of that occupation. The next information about Bonnécamp shows that he was in 1766 (and perhaps earlier) ministering to the French refugees on the islands of St. Pierre and Miquelon; but, having undertaken to do so without due ecclesiastical procedure and authorization, he was apparently notified (1767) that he must surrender this charge to other priests. It was probably at that time, or soon afterward, that Bonnécamp found a home at the chateau of François l'Ollivier de Tronjoly (an admiral in the French navy), near Gourin, in Brittany. He died there, in 1790.—See Gosselin's excellent studies of Bonnécamp's life and times, in *Canad. Roy. Soc. Proc.*, 2nd ser., vol. i., sec. 1, pp. 25–61; vol. iii., sec. 1, pp. 93–117; vol. iv., sec. 1, pp. 33, 34. In these papers are printed several hitherto unpublished letters by this priest, all supplied with copious and valuable annotations.

12 (p. 77).—Jacques François (but François-Eustache, as given by Maurault) le Sueur was born July 22, 1685, a native of Languedoc, according to Maurault; but some writers make him a native of Normandy, and the date of his birth Aug. 24, 1686. He entered the Jesuit novitiate Sept. 7, 1704 (or 1705); after completing his priestly studies, he came to Canada (1716), studied the Abenaki tongue at Sillery for several months, and then began his missionary labors at the Abenaki village of St. François de Sales. He remained there until 1727, and possibly longer; he was at Montreal in 1730, and during 1749–54—his location during the interval cannot be stated from the fragmentary *Catalogues* of that period; and he was

stationed at Quebec during 1755-59. He made long and frequent visits, however, to the Abenaki villages, while he resided at Quebec and Montreal. His death took place at the latter city, April 28, 1760. Of the MSS. left by Le Sueur, there remain a dictionary of Abenaki radicals, and a volume regarding the savages of that tribe, one chapter of which describes the calumet dance (vol. lxx., *note* 22).—A. E. JONES, S. J.

13 (p. 77).—Pierre Daniel Richer was born Aug. 11, 1682, and entered the Jesuit novitiate at the age of eighteen. Having completed his studies, and received ordination, he came to Canada (1714). He was immediately sent to Lorette, where he spent the rest of his life; his death occurred at Quebec, Jan. 17, 1770. All the missionaries to the Hurons who came to Canada after him were trained for their work by Richer; and he added much to the work done by his predecessors in compiling and systematizing the Huron language.—A. E. JONES, S. J.

Pierre Potier was born at Blandain, Flanders, April 21, 1708. At the age of twenty-one, he became a Jesuit novice, at Tournai, and his studies were pursued there and at Douay; while he was an instructor at Lisle during 1732, and at Bethune, 1732-38. In 1743, he came to Canada, and, after spending a year at Lorette in the study of the Huron language, came to Detroit as assistant to La Richardie; upon the latter's retirement, Potier became superior of that mission (*note* 66, *post*). The Hurons belonging to it gradually decreased in number through the ravages of war, and the steadily increasing French population on that side of the strait replaced them in the mission church. Potier had charge of it until his death, which took place July 17, 1781.

14 (p. 79).—Simon Gounon came to Canada about 1752, and in the following year was sent to Bécancourt, where he spent twelve years among the Abenakis settled there. On May 3, 1764, he was drowned while crossing the St. Lawrence.

15 (p. 79).—Claude Godefroy Coquart was born at Melun, France, Feb. 2, 1706, and, after the usual term of studies, was ordained as a Jesuit priest. He came to Canada about 1738, and probably spent the next three years at Quebec. In 1741 he was sent as chaplain to La Vérendrye's expedition (vol. lxxviii., *note* 46); but, owing to certain jealousies and intrigues, the explorer was forced to leave Coquart at Michillimackinac for a time. He remained there probably until August, 1743; and, during the interval between that date and July 21, 1744 (when his signature again appears upon the church register at Michillimackinac), he was able to execute his earlier project, and made a journey with La Vérendrye to Fort

La Reine. In the spring or early summer of 1744, he must have returned from this journey, probably following La Vérendrye homeward when the latter was compelled to resign his position as commandant in the Northwest. In 1746, Coquart was assigned to the Saguenay mission, where he labored until 1757. He then returned to Quebec, remaining there until the conquest. After that event, Coquart and Germain attempted to settle in Acadia, but the English authorities compelled them to leave that province. Coquart then resumed his labors in the Saguenay region, where he spent the rest of his life; he died at Chicoutimi, July 4, 1765. An Abenaki grammar and dictionary remain as monuments of his linguistic labors.—See L. A. Prud'homme's paper upon this missionary, in *Revue Canadienne*, 1897, pp. 81-92.

Careful copies of St. Anne's parish register at Michillimackinac, above cited, from its beginning to 1821, have been made at the instance of Edward Osgood Brown, of Chicago; and one of these is in the archives of the State Historical Society of Wisconsin. (See Brown's excellent paper on this register, published by him—with another, entitled *Two Missionary Priests at Mackinac*—in 1889, at Chicago.)

16 (p. 79).—Louis Vivier was born Oct. 7, 1714, and became a Jesuit novice at the age of seventeen. Coming to Canada (about 1749), he was promptly sent to the Illinois mission. He was there stationed at Kaskaskia, about four years; and was transferred to Vincennes late in 1753 or early in 1754. He died there, Oct. 2, 1756.—A. E. JONES, S. J.

17 (p. 85).—*Malbaie*: now the village of Murray Bay, 90 miles below Quebec; the *chef-lieu*, for judicial purposes, of the Saguenay district. The name Malbaie is apparently a corruption of "Molue Bay," the English form of the French *Baie des Molues* (for *morues*, "codfish"). This village lies at the mouth of Malbaie River, where that stream falls into the St. Lawrence. A little above this place is the village of Les Eboulements ("the landslides"), which apparently received its name from one of the phenomena in the earthquake of 1663, noted by Jerome Lalemant (vol. xlviii., p. 49). Bouchette (*Topog. Dict.*, art. "Eboulemens") cites local traditions of an earthquake occurring there between Jacques Cartier's two voyages (1534-35).

18 (p. 85).—François Étienne Cugnet was born in 1688, and came to Canada as early as 1720, with his wife Louise du Sautoy, by whom he had six children. He became a member of the supreme council in 1730, and six years later, farmer of the revenue for the post at Michillimackinac; he was afterward, during many years, farmer for

the posts in the "King's Domain." In 1736, he bought the seigniory of St. Maurice; and, in the following year, that of St. Étienne de Beauce was conceded to him by the king. In 1737, Cugnet was the leading promoter of the exploitation of the iron mines at St. Maurice, and the forge there began operation in October of that year; after six years, this industry was given over to the French government. He was interested in opening up the resources of the country, and wrote a memoir on "the trade in the wool of Illinois cattle;" and, going to France in 1742, carried specimens of the Canadian flora to the Jardin des Plantes at Paris. He died at Quebec, in August, 1751 (Sulte says 1757—*Canad.-Fran.*, t. viii., p. 5). Cugnet's eldest son, François Joseph (born in 1720), became a noted lawyer, and wrote several works on topics connected with his profession; he also held various official posts in Canada, under the English régime.

It is probable that this report of Coquart's was requested from him by the intendant (Bigot), as a private check upon Cugnet's reports as farmer of the revenue.

19 (p. 87).—The post of La Comporté was probably named thus in honor of Philippe Gaultier (Gautier), sieur de Comporté, a court official in France. He was born in 1641, and married at Quebec (1672) to Marie Bazire, by whom he had eleven children; he was provost in Canada for the marshals of France. His death occurred in November, 1682.

20 (p. 95).—The "pouches" (preputial glands) of the beaver have been used in medicine from the time of Hippocrates; and, in the earliest times, the animal was hunted mainly to secure these pouches. The belief in the medicinal efficacy of castoreum (the substance secreted therein) is, at the present day, more popular than scientific.—See H. T. Martin's monograph on the beaver, *Castorologia* (Montreal, 1892), pp. 90–98.

21 (p. 117).—For a description of the journey here referred to, see vol. xlv., pp. 255–275, and *note* 19.

22 (p. 119).—*Quart*: this designation apparently refers to the *quart-muid* (the *muid* being an old-time measure of capacity, varying in different provinces), a small cask containing 70 liters, nearly two English bushels.

23 (p. 127).—For definition of *pecan*, see vol. xxi., p. 315.

24 (p. 131).—There were two coadjutor brethren of this name, both infirmarians, attached to the college of Quebec; Jean Jard Boispineau, born in 1689, who entered the Society in 1711, and died at Quebec in 1744; and Charles, who entered the Society in 1719, and died in 1760.—A. E. JONES, S.J.

25 (p. 137).—Jean B. Maurice (born at Passy, France, about 1703)

came to Quebec, soon after 1730, as a scholastic; and was, during several years, a teacher in the college of Quebec. In June, 1740, he went to the Tadoussac mission, where he remained until July, 1745. Returning then to Quebec in broken health, he was soon afterward attacked by illness, and died from its effects on March 20, 1746.

26 (p. 137).—Gilles Hocquart was intendant of Canada from September, 1728 to September, 1748, although he did not receive his commission until 1731. The affairs of the colony were administered by him with ability and honesty, and he tried to develop its natural resources. The masses promised by Coquart are still said (1900) in the Tadoussac church, every year.

Hocquart's predecessor was Claude Thomas Dupuy, who replaced (August, 1726) Bégon (vol. lxvii., *note* 3). Soon antagonizing the governor, Beauharnais, and becoming involved in disputes with the ecclesiastical authorities, he was recalled to France in 1728.

27 (p. 139).—François Bigot—a lawyer, and a native of Guienne—succeeded Hocquart as intendant of Canada, and with powers extending over the whole of New France. He had been commissary at Louisbourg when that fortress was surrendered to the English (June, 1745); and it was claimed that his malversation of the funds intended for its fortifications contributed to the defeat of its garrison. But he had powerful friends at court, and secured an appointment as intendant of New France, which post he held until the conquest; he arrived at Quebec in August, 1748, and returned to France in October, 1760. He was then accused to the king of malversation of public funds and maladministration while intendant, and was confined in the Bastille during a year. Being, with numerous other Canadian officials, brought to trial, Bigot and several others were banished (1763) from France, and also condemned to make restitution to the king; Vaudreuil was acquitted. It seems to be the general opinion of historians that the peculations of Bigot and his associates brought the Canadian colony to the brink of financial ruin, and thus helped to pave the way for its conquest by the English.

28 (p. 145).—It will be remembered that domestic cattle were introduced at Kaskaskia about 1712 (vol. lxvi., p. 291).

29 (p. 151).—Beauharnais (vol. lxvii., *note* 4) was nominally succeeded, as governor of New France, by Jacques Pierre Taffanel, marquis de la Jonquière, who received his commission in March, 1746. In the summer of that year, La Jonquière was sent, in command of a French squadron, to attack Port Royal; but, his fleet being dispersed by a storm off Cape Sable, he was forced to return to France. Again departing for Canada (May, 1747), his ship was

captured by the English, and he was detained as a prisoner in England until the following year. Meanwhile, Beauharnais acted as governor until relieved (Sept. 19, 1747) by Count de la Galissonière; the latter held office two years, when La Jonquière came (September, 1749) to assume the authority granted to him three years before. The governorship was held by La Jonquière until his death, May 17, 1752.

Bonnécamps's statement that he reached Quebec too late to report what he had done, is explained by the fact that La Galissonière left that place, on his return to France, on Sept. 24; while Céloron's expedition did not arrive at Montreal until Oct. 10.

30 (p. 153).—Louis Thomas de Joncaire, sieur de Chabert, was a native of Provence, born in 1670. He came to Canada when a mere boy, and soon became an interpreter for the Indians; he also entered the army, and gained the rank of lieutenant. His special service was among the Seneca tribe, by whom he was adopted; he had great influence with them, and they regarded him as one of their chiefs. The date of his death is not recorded; but it must have been about 1740. In 1706, he married (at Montreal) Madeleine le Guay, by whom he had ten children. The eldest of these, Philippe Thomas, born in January, 1707, repeated his father's career, save that he was on intimate terms with all the Iroquois tribes, as well as with the Senecas. He was one of the officers who signed the capitulation of Fort Niagara (1759); it is not known how long he lived after that event. It is this son who is mentioned as an officer in Céloron's expedition. Some writers say that his mother was a Seneca squaw; but Tanguay makes him the son of Madeleine le Guay.

31 (p. 153).—The identity of Céloron the explorer is not entirely certain, as there were two brothers of that name, both Canadian officers, and both employed at frontier outposts and among the Indians; moreover, most historical writers have neglected to make researches sufficiently detailed to settle this question satisfactorily.

The name of the family was Céloron de Blainville, according to Tanguay, Ferland, Gosselin, and other leading Canadian writers; but Parkman, Marshall, and some other English historians write it Céloron (or Céleron) de Bienville, and sometimes Bienville de Céloron. The first of this name in Canada was Jean Baptiste Céloron, sieur de Blainville; he was born at Paris, in 1664, the son of a royal counselor. In early youth he came to Canada, apparently as a lieutenant in the French troops; and married, at the age of twenty-two, Hélène Picoté (widow of Antoine de la Fresnaye, sieur de Brucy, François Perrot's partner in the fur trade), by whom he had seven children. He died at Montreal, in June, 1735.

His elder son, Pierre Joseph (born in 1693), was also a military

officer, and served with much distinction, especially when placed in charge of various forts. He was commandant at Michillimackinac at an early date—probably from 1737 to 1742, a period broken by a short term of service (in 1739) against the Chickasaws in Louisiana; he led against them a troop of French and Indians from Canada. From the autumn of 1742 to that of 1743, he commanded at Detroit, and again from 1750 to March, 1754. In October, 1744, he was sent to take command of Fort Niagara, where he remained two years; then spent a short time at Montreal; and in the spring of 1747 became commandant at Fort St. Frederic (Crown Point), remaining there about six months. In 1750, after his return from the Ohio expedition of the previous year, he was ordered to take charge of the Detroit post. Leaving it in 1754, he probably spent the next six years in various military operations of the French and Indian war; the latest mention of his name in Canadian affairs is, apparently, as one of the defenders of Quebec in 1759. He had married, in 1724 (at Montreal), Marie Madeleine Blondeau, widow of Charles le Gardeur, and had by her four children. He was again married (in 1743)—to Catherine Eury, by whom he had nine children; after she became a widow, she entered (1777) the Gray Sisters' convent at Montreal, where she died twenty years later.

The strong preponderance of evidence is in favor of Pierre as being the explorer of 1749; but some writers ascribe this service to his younger brother, Jean Baptiste. Céloron kept a journal of the expedition of 1749, which has been preserved at Paris, in the archives of the Department of Marine. From this document and Bonnécamp's journal (also resting in the archives of the marine), Marshall drew materials for his paper, "De Céloron's Expedition to the Ohio," published in *Mag. Amer. Hist.*, March, 1878. Bonnécamp's journal was accompanied by a MS. map (in size 30 by 81 centimeters) drawn by him, locating all the places mentioned in his journal, where he had taken observations (p. 197 of this volume). This map was also preserved, with his memoir, in the above-named archives, but cannot now be found; its disappearance seems to have taken place at some time during 1892-94. A small copy of it (but with modern lettering) is given by Darlington in *Gist's Journals*, at p. 274.

Jean Baptiste Céloron was born in 1696, and was, like Pierre, an officer in the colonial troops. He married (in 1730) Suzanne Piot, by whom he had five children. Little is positively known about him, the general references in contemporary documents to "M. de Céloron" being somewhat confusing; but he was commandant at La Presentation in 1751, with the rank of lieutenant; and probably it is he who was killed in the summer of 1756, near Fort Cumberland,

while on a scouting expedition.—On this whole subject, see *N. Y. Colon. Docs.*, vols. ix., x., *passim*; Parkman's *Montcalm and Wolfe*, vol. i.; Marshall, *ut supra*; Gosselin, as cited in *note 11, ante*, and in *note 32, post* (see p. 10 of *Proceedings*, vol. xii.); and Farmer's *Detroit*, p. 227.

32 (p. 155).—François Picquet, a native of Burgundy, was born Dec. 6, 1708. He early showed a vocation to the religious life, and entered the Sulpitian order at Paris; he was there ordained in 1734, when but twenty-five years of age, and at once sent to Canada. He spent five years at Montreal, and ten more in the Sulpitian mission at Lake des Deux Montagnes (vol. lxii., *note 16*); during his stay at the mission, many savages, especially Iroquois, came to reside there, and he gained much influence over them. Picquet's favorite scheme was to secure friendship and alliance between the Iroquois and the French against their English neighbors; to that end, he undertook to form a mission colony of Iroquois, under his personal care and direction. Accordingly, he founded (in the summer of 1749), at the mouth of the Oswegatchie River, upon or near the site of the present Ogdensburg, N. Y., the establishment named by him La Presentation; it was not only a mission, but a fortified post. The Iroquois savages were easily induced to settle there; at the end of two years, they numbered about 400—a number which finally increased to 3,000. Picquet won their enthusiastic affection and obedience, and secured their loyalty to the French—a service gratefully acknowledged by Canadian officials. He maintained this enterprise until the summer of 1760, when, unwilling to swear allegiance to England, he left Canada—returning to France by way of New Orleans, where he remained nearly two years. In his own country, he spent a considerable time in religious labors in the diocese of Paris; in 1765 and in 1770, he received certain sums of money, in recognition of the services which he had rendered in Canada; and he finally died at the house of his sister, at Verjon, July 15, 1781.—See Gosselin's admirable paper on "L'Abbé Picquet," with full and valuable annotations, in *Canad. Roy. Soc. Proc.*, vol. xii., sec. 1, pp. 3–28.

33 (p. 159).—At this point there is, on the MS. which we follow, a note in Francis Parkman's handwriting: "The 3 mountains of Nonnenbin?"

34 (p. 159).—Yjadakoin, Chadakoin, Tjadakoin, Yadakoin are all variants of the Iroquois name which has now become, through successive phonetic renderings by French and English tongues, Chautauqua. The expedition, after coasting the southern shore of Lake Erie, arrived at the Chautauqua portage (now Barcelona), and

ascended Chautauqua Creek (the explorers' "Rivière aux Pommes"). Thence to Chautauqua Lake is a portage of six miles; having crossed this, Céloron voyaged down the lake and the "outlet," so-called, and then through Cassadaga and Conewango Creeks, into the Alleghany. By Céloron and other early explorers the names "Ohio" and "Beautiful River" were applied to the Alleghany as well as to the river now called Ohio. Marshall (p. 138 of citation in *note 31, ante*), says that the Senecas do the same even now. Regarding the region just mentioned, with identification of Céloron's route, and description of the old portage road, see Edson's *Hist. of Chautauqua Co., N. Y.* (Boston, 1894), pp. 74-136.

The "unknown tree" mentioned by Bonnécamp may be the cottonwood. Gosselin conjectures that it may be the common cedar (*Thuya*).

35 (p. 163).—The appellation *paille coupée* ("broken straw") is doubtless the French translation of the name given by the Indians of that region to the village in question, which was occupied mainly by Senecas. It was situated on the Alleghany, a few miles below the present Warren, Pa.

36 (p. 165).—*Kananouangon*: the village was situated at the mouth of the stream now known as Conewango—which, after receiving the waters of Chautauqua Creek, falls into the Alleghany River, just above the village of Warren. Céloron took possession for France of the region through which he traveled—indicating this, in accordance with the custom of the time, by burying at the mouths of rivers engraved leaden plates; upon these were suitable inscriptions, recording place, date, and circumstances of this taking possession. One of these plates, stolen or found by Iroquois savages, was delivered by them to Col. William Johnson, in December, 1750; and was soon after forwarded to the Lords of Trade at London. A facsimile of this inscription is given in *N. Y. Colon. Docs.*, vol. vi., p. 611; translated, it reads as follows: "In the year 1749, in the reign of Louis XV., King of France, we, Celoron, commandant of a detachment sent by Monsieur the Marquis de la Galissoniere, General Commandant of New France, to reëstablish tranquillity in certain Savage villages of these districts, have buried this plate at the confluence of the Ohio and Tchadakoin, this 29th of July, near the River Oyo, otherwise Belle Rivière. This we do as a monument of the renewal of possession which we have taken of the said River Oyo, and of all the rivers which discharge into it, and of all the lands on both sides as far as the sources of the said rivers, even as they have been possessed, or ought to have been possessed, by the preceding Kings of France, and as they have maintained their authority therein by arms and by treaties, especially by those of

Riswick, of Utrecht, and of Aix la Chapelle." A *procès-verbal*, of similar tenor, was also drawn up, and signed by the officers present, at each place thus indicated.

37 (p. 169).—The second plate was buried at or near a large boulder, inscribed by the Indians with numerous hieroglyphics; it was situated about 9 miles (by the windings of the river) below the mouth of the stream called by the French of that time Rivière aux Bœufs (by the English, Venango), and now known as French Creek. A view of this rock and a facsimile of the hieroglyphics thereon are given in Schoolcraft's *Ind. Tribes*, vol. iv., p. 172 and plate 18.

38 (p. 171).—"Attigué [Atigué, Attiqué] was probably on or near the Kiskiminitas river, which falls into the south side of the Alleghany about twenty-five miles above Pittsburgh." The old village of Chaouanons (Shawnees) "had not been occupied by the Indians since the removal of Chartier and his band to the river Vermillion in the Wabash country in 1745, by order of the Marquis De Beauharnois."—See Marshall's "Céloron's Expedition," p. 142.

Parkman (*Montcalm and Wolfe*, vol. i., p. 45) says that Attigué was at the site of Kittanning, Pa. This view is strongly supported by Lambing (*Cath. Hist. Researches*, Jan., 1886, pp. 105-107, note 6).

39 (p. 173).—These trees are thus identified by Professor L. S. Cheney, of the University of Wisconsin: The "bean-tree" is the honey locust (*Gleditschia*); the "cotton-tree" is the American sycamore (*Platanus occidentalis*); and the "lentil-tree," the red-bud or Judas-tree (*Cercis Canadensis*). Gosselin ("Bonnécamps," in *Canad. Roy. Soc. Proc.*, 1895, p. 49) thinks that the first-named is *Robinia pseudacacia*, a tree belonging to an allied genus.

40 (p. 177).—The Chiningué of Bonnécamps (Shenango, in English accounts) was later known as Logstown. It stood on the north side of the Ohio River, immediately below the present town of Economy, Pa. (a German communistic settlement established in 1824 by George Rapp). In notes to his edition of *Gist's Journals* (Pittsburg, 1893), Darlington says: "The Shawanese established themselves here, probably soon after their migration from the Upper Potomac country and Eastern Pennsylvania, in 1727-30." Céloron found there also Iroquois, Mohican, and Algonkin savages. French and English traders, in succession, had stores at Logstown, which was then an important post in the Indian trade; but, after the capture of Fort du Quesne and the erection of Fort Pitt (1758), Logstown steadily diminished, until, early in the Revolutionary War, it was wholly deserted,—except that Wayne's army encamped near its site, from November, 1792 to April 30, 1793; the place was then called Legion-

ville.—See Darlington's careful sketch of its history (*ut supra*, pp. 95–100). A note by Parkman on this MS. says: "There appear to have been, at different times, three distinct villages of Shenango,—one at the junction of the Chataqua and the Alleghany (Mitchell's Map), the one mentioned above, some way below, and the third some way up the Big Beaver, near Kuskuski, the Kaskaske of this journal (Bouquet map)."

41 (p. 179).—The rivers where Céloron buried his next three plates are thus identified: Kanonouaora (Kanououara, in Marshall), probably Wheeling Creek, in West Virginia; Jenanguékona (or Yenanguakonon), the Muskingum River, in Ohio; and Chinodaichtia (Chinondaista), the Great Kanawha, of Virginia. The plates at the two latter rivers were found, in 1798 and 1846 respectively; the former has been preserved by the American Antiquarian Society, the latter by the Virginia Historical Society.

42 (p. 179).—Reference is here made to one of the Niverville branch of the noted Boucher family. Jean Baptiste Boucher, sieur de Niverville, and seigneur of Chambly, was born in 1673. In 1710, he married Marguerite Thérèse Hertel, by whom he had fourteen children. Two of these became officers in the Canadian troops—Joseph (born 1715), and Pierre Louis (born 1722). It is probably the former who accompanied Céloron; he was then an ensign, and became a lieutenant in 1756. He accompanied Le Gardeur de St. Pierre's expedition to the Rocky Mountain region (1750–52); but his serious illness in 1751 prevented him from going with the soldiers under his command who in that summer established Fort La Jonquière, far up the Saskatchewan. Sulte says (*Canad.-Fran.*, t. vii., p. 84) that this fort was at the site of the present Calgary, N. W. T.

43 (p. 181).—Jacques Charles de Sabrevois de Bleury, a lieutenant in the royal troops, came to Canada probably about 1685; he was commandant at Detroit in 1714–17. In 1695, he married Jeanne Boucher, by whom he had five children. At least two of his sons became Canadian officers; at the time of the conquest, one was a major, the other a captain. One of them was commandant at Fort St. Frederic in 1748 and in 1756; and it is presumably this one who also was in command of the Abenaki allies of the French at the capture of Fort William Henry. Jacques Charles, apparently the eldest son, was in command at Detroit during 1734–38, and again in 1749; probably it was he who accompanied Céloron. We have not sufficient data for further identification of these brothers and their respective careers.

44 (p. 183).—Sinhoto is the same as Scioto; another name applied to the village by the French was St. Yotoc—apparently a corruption

of the other name. Most of its inhabitants were Shawnees, although many Iroquois and Northern Algonkins had joined them, as at Logstown.

The Great Miami River was called by the French *Rivière à la Roche* ("Rocky River"), on account of its numerous rapids. *Rivière Blanche* is a name applied by them to several streams which had unusually clear waters; in this case, the distances would suggest that reference is made to the Little Miami. Dunn (*Indiana*, p. 65, *note 1*) thinks that it was the stream now called White Oak Creek. Céloron buried the last of his plates at the mouth of the Great Miami.

45 (p. 185).—*Kaskaské* (Kushkushkee, Kuskuskis): a Delaware town—on Beaver Creek, according to Parkman; but more exactly located by Darlington (*Gist's Journals*, p. 101) thus: "On the Mahoning, six miles above the forks of Beaver, where Edinburgh, Lawrence County, now stands. Old Kuskuskis stood on the Shenango, between the Forks and the mouth of the Neshannock (where New Castle now stands), on the wide bottom on the west side. Kuskuskis was divided into four towns, some distance apart."

46 (p. 187).—At the time of Céloron's expedition, a band of Miamis had recently settled on the Great Miami, near the mouth of Loramie Creek. At their head was the leading chief of the Miami confederacy, known to the French as "*La Demoiselle*," and to the English (whose firm friend he was) as "*Old Britain*." Céloron urged these savages to return to their old settlements on the Maumee, but *La Demoiselle* refused to do so, and induced so many of his tribesmen to settle in his village (called by the English *Pickawillany*) that it became one of the largest and most important Indian towns in the West; it was also a center of English trade and influence. In June, 1752, it was attacked by a strong force of Ottawas from the Upper Lakes, under the command of Charles Langlade; they captured the village, killed and ate *La Demoiselle*, and made prisoners of five English traders, who were taken by Langlade to Quebec.—See Parkman's *Montcalm and Wolfe*, vol. i., pp. 51, 52, 83–85; and Darlington's *Gist's Journals*, pp. 124–126. For biography of Langlade, see Tassé's "*Memoir of Langlade*," in *Wis. Hist. Colls.*, vol. vii., pp. 123–187.

47 (p. 189).—Reference is here made to the salt springs and "lick" in Boone county, Ky., about twelve miles south of Burlington. The place is called "*Big Bone Lick*," from the bones of mastodons and elephants which have been found there in great abundance. Various collections of these fossil remains have been made—one by Thomas Jefferson, about 1805; he divided it between

the American Philosophical Society (of which he was president) and the French naturalist Cuvier. This locality was known to the whites as early as 1729. Salt was made at these springs by the Indians, doubtless from a very early period, and afterward by the whites.—See Collins's *History of Kentucky* (Covington, Ky., 1874), vol. ii., pp. 51–55; and Thwaites's *Afloat on the Ohio*, p. 197. The latter work contains (pp. 320–328) a list of journals of travel down the Ohio, dating from 1750 to 1876.

The "fort of the Miamis" was located at Kekionga (or Kiskakon), on the Maumee River, at the site of the present Fort Wayne, Ind. The Indian name is that of an Ottawa clan (Kiskakons—see vol. xxxiii., note 6), who probably had a village there, early in the 18th century. The Miamis had moved eastward to the Maumee by 1712; and Fort Miamis was early erected by the French, in order to protect their trade with the savages of that region. As a result of a conspiracy among these Indians against the French, Fort Miamis was captured by them and burned (1747); but it was soon afterward rebuilt. This post was surrendered to the English in 1760; after various vicissitudes of possession, Gen. Anthony Wayne's army encamped there (1794), and a strongly-garrisoned fort was established—named, in honor of him, Fort Wayne.

48 (p. 193).—The Ottawa and Huron bands here referred to had come to Detroit with Cadillac in 1701. The latter tribe had at first settled near Fort Pontchartrain; but removed their village (probably about 1746) to the Canadian side of the strait, near the Ottawa village, where now stands the town of Sandwich, Ont. La Richardie had since 1728 ministered to these and other Hurons settled in that region. A band of these savages, under a war-chief named Nicolas, had settled (*ca.* 1740?) at Sandusky Bay, where they soon established commerce and friendship with English traders. Nicolas was the head of the conspiracy against the French, mentioned in the preceding note; after its failure, he abandoned Sandusky, and in 1748 removed to the Ohio River. He was no longer living in 1751.

49 (p. 203).—Apparently the Peoria mission is here meant.

50 (p. 205).—Pierre de Vitry was born May 2, 1700, and entered the Jesuit order Oct. 18, 1719. Coming to the Louisiana mission in 1732, he spent therein the remainder of his life—mainly at New Orleans; he was superior of the mission from 1739 until his death, April 5, 1749.

51 (p. 211).—For reproductions of various old plans and maps of the city, see Waring and Cable's *Hist. of New Orleans* (Washington, 1881; a part of the *Tenth Census Report*). Among these are maps dated 1728, 1763, 1770, and 1798.

52 (p. 213).—Regarding the wax-tree, see vol. lxii., *note* 19. Bartram (*Travels*, ed. 1792, pp. 403, 404) calls it *Myrica inodora*.

53 (p. 217).—As early as 1685, Frenchmen had established a trading post on the Arkansas River, about fifty miles above its mouth—where, earlier, Marquette had visited the Kappa (Quapaw) villages. It was called *Poste aux Akansas* by the French; and by the English, Arkansas Post, a name which it still retains.

54 (p. 223).—Regarding the mines here mentioned, see vol. lxvi., *note* 50; also Thwaites's "Notes on Early Lead Mining in Galena Region," in *Wis. Hist. Colls.*, vol. xiii., pp. 271-292.

55 (p. 225).—*Panismahas*: the Skidi, one of the Pani (Pawnee) tribes, originally located between the Niobrara and Arkansas rivers.—See Coues's sketch of the Pawnee group, in his *Lewis and Clark*, pp. 55-57, *note* 7.

The Indian tribes, generally, enslaved their captives taken in war (vol. lix., *note* 25); and these slaves were also transferred to the whites, especially the French. So many were obtained (largely by the Illinois) from the Pawnees,—who were, early in the 18th century, settled on the Missouri River,—that Indian slaves were everywhere known by the general term *panis*. This bondage prevailed throughout Canada and Louisiana, beginning almost with the first French settlements in Illinois; and was authorized by an edict of Jacques Raudot, intendant of New France, dated at Quebec, April 13, 1709. Slavery was abolished in Upper Canada in 1793, by act of the provincial parliament; and in Lower Canada it had practically ceased by 1800—the few remaining slaves being freed by an imperial act in 1834. The last public sale of a slave took place at Montreal in 1797.—See Lafontaine's "L'esclavage en Canada," *Montreal Hist. Soc. Proc.*, 1858; and Hamilton's papers on this subject, published by the Canadian Institute of Toronto—"Slavery in Canada," *Transactions*, 1890, pp. 102-108; and "The Panis," *Proceedings*, 1897, pp. 19-27. See also T. W. Smith's "The Slave in Canada," in *Nova Scotia Hist. Soc. Colls.*, 1896-98.

56 (p. 227).—Fort Chartres was built in 1720, by Pierre Dugué, sieur de Boisbriant (vol. lxvii., *note* 15), royal commandant in Illinois. It was erected at the expense of the Company of the Indies (vol. lxvii., *note* 37), at a spot about sixteen miles N. W. of Kaskaskia, and a mile from the Mississippi. The fort was at first built of wood; but it was rebuilt in heavy stone masonry (1753-56), at a cost of over 5,000,000 livres; it was thenceforth, with the village which had grown up around it, called New Chartres. The fort was occupied by the Illinois commandant, and, later, by a British garrison. In 1772, a great freshet in the Mississippi submerged the

bottom-lands between the river and fort, and undermined part of the walls; in consequence, the garrison left Fort Chartres, which was never thereafter occupied. It remained in fairly good preservation until early in the 19th century; but, when the tide of Eastern immigration spread over Illinois, the walls were torn down and used for building purposes.—See Wallace's *Illinois and Louisiana*, pp. 270, 313–318, for history and description of this fort.

57 (p. 233).—On the MS. of these extracts appears here the following note, apparently by Smith: "There are no annals from 1710 to 1719, among the papers I saw in the hands of Mr. Pyke, clerk to the Comm^u for the Jesuits Estates."

In regard to the capture of Port Royal, see vol. lxvi., *note* 32. The French commandant who surrendered that place was Daniel d'Auger de Subercase, an officer of the royal troops, who had come to Canada in 1687. After a varied military service along the St. Lawrence and in Newfoundland, he was appointed (1705) governor of Acadia. He defended his province in several attacks by the British, but was compelled on account of insufficient forces to yield in October, 1710. The garrison and officers were shipped to La Rochelle. The Acadian habitants submitted to the victors; and in 1713 the sovereignty of England was confirmed by the treaty of Utrecht.

The English envoy here mentioned was Philip Livingston, who was born at Albany, N. Y., in 1686; he was admitted to the bar in 1719. On other occasions also he was sent to Canada on diplomatic business; and he held numerous positions of responsibility and trust in public affairs, both provincial and intercolonial. He died at New York, in February, 1749.

58 (p. 233).—"Card money," here mentioned, was first issued in Canada in 1685, by the intendant Jacques de Meulles (vol. lxii., *note* 7). "The cards were common playing cards, each cut into four pieces, and each piece was stamped with the fleur-de-lis and a crown, and signed by the Governor, the intendant, and the clerk of the Treasury at Quebec. They were convertible into Bills of Exchange at a specified period." Various subsequent issues, of less primitive style, were made—this card money serving as a safe and convenient currency for about thirty years. In 1714, about 2,000,000 livres of this money were afloat in Canada, which then had a population of 20,000. This excess of currency caused its depreciation; moreover, the French treasury was depleted by extravagant expenditures and the cost of the wars of that time, so that it could not meet the demands of the Canadian government. At the time referred to in our text (1718), the card money had therefore become worthless. For a time, the colony was forced to depend upon the specie it

possessed; but this amount was so inadequate, notwithstanding the attempts of government to regulate its value, that a return to card money became necessary. A new issue was made,—by a decree of March 2, 1729,—which, while it was honestly administered, was safe and beneficial for the colony; but other issues were made, later, by the intendant Bigot, which he called “ordonnances,” and which—as they had no specie foundation, and were arbitrarily and recklessly made—soon were discredited and worthless. At the time of the conquest, the State owed 80,000,000 livres; of these obligations 41,000,000 livres was due to Canadian creditors, of which sum 34,000,000 was in “ordonnances.” Little of this large sum was realized by the holders of those claims. Much dispute arose over their liquidation, which was finally effected (March 29, 1766), but at an enormous reduction, by commissioners appointed by France and England.—See the following excellent monographs upon this subject: James Stevenson's “Card Money in Canada during the French Domination,” in *Quebec Lit. and Hist. Soc. Trans.*, 1874–75, pp. 83–112; Edmond Lareau's “Monnaie de Cartes au Canada,” in *Revue de Montreal*, vol. ii. (1878), pp. 433–438, 456–459; and Dionne's “Monnaie Canadienne sous le régime Français,” in *Revue Canadienne*, vol. xxix. (1893), pp. 30–32, 72–83.

59 (p. 235).—At this point occurs the following note by the editor of *L'Abeille*: “The word *present* is evidently by the author of the extracts, and refers to the time at which he wrote—that is, the first years of the [19th] century.”

The defenses of Québec had been begun by Frontenac in 1691, and another effort to fortify the city was made (1702) by Callières. The work mentioned in our text was the result of Vaudreuil's earnest representations to the king that the safety of the entire colony was endangered by the weak condition of Quebec; his death (1725) appears to have caused its suspension. Beauharnais, after several unsuccessful attempts, finally secured the completion of the walls around the city, a work which was finished in May, 1749. This was done by Gaspard Chaussegros de Léry, a noted naval engineer. As stated in the *Journal*, his plans were accepted in place of those prepared by Jacques le Vasseur de Néré, a naval captain and engineer. Beaucourt, the colleague of the latter, was a son-in-law of Charles Aubert de la Chenaie (vol. xlviii., *note* 12); his full name was Josué Dubois de Berthelot, sieur de Beaucourt.

60 (p. 235).—Regarding St. Vallier and the General Hospital, see vol. lxiii., *note* 10.

Pierre François Xavier de Charlevoix was born at St. Quentin, France, Oct. 24, 1682, and became a Jesuit novice at Paris, when nearly sixteen years old. He remained there six years; then came

to Canada, and taught grammar at the college of Quebec during 1705-09. In the last-named year he returned to Paris, where he completed his priestly studies. In 1720, he again came to Canada, commissioned by the French government to seek a route to the Western Sea; his report of this journey, dated Jan. 20, 1723, made to the count de Toulouse, is kept in the colonial archives at Paris (vol. 16, c. 11, fol. 102). Returning via New Orleans, he reached France late in 1722. Soon thereafter, he became one of the editors of *Mémoires de Trévoux*, a monthly journal—bibliographical, historical, and scientific—published by the Jesuits from 1701 to 1762 (see Gosselin's account of it in his "Père de Bonnécamp," *Canad. Roy. Soc. Proc.*, 2nd ser., t. i., sec. 1, pp. 40, 41, note 2). In this and other literary labors he spent the rest of his life; he died at La Flèche, Feb. 1, 1761. He wrote numerous books—among them, histories of Japan, San Domingo, and Paraguay. The most notable of these works is his *Histoire de la Nouvelle France* (Paris, 1744), which we have often cited.

61 (p. 235).—The date here given should be Oct. 10, according to other and trustworthy authorities; it is probably an error by the original copyist.

62 (p. 237).—The Récollets obtained (May, 1681) a piece of land in Quebec,—“in a very inconvenient place,”—writes La Barre two years later, “being in front of the Bishop's door and the parish church, and quite near the Jesuits' house; they have undertaken to build a regular Convent on it, though that is not expressed in the King's patents” (*N. Y. Colon. Docs.*, vol. ix., p. 210). In 1719, the members of this order numbered twelve; a year later, there were thirty-two; in 1734, the number had fallen to twenty-seven (*Ibid.*, pp. 896, 898, 1046). The names of these priests, and the year of their respective arrival in Canada, are given by Sulte in *Canad.-Fran.*, t. vi., pp. 86, 87; t. vii., pp. 73, 130 (reprinted from Tanguay's *Répertoire du clergé Canadien*). According to this authority, Canada had in 1760 twenty-eight Récollets, and in 1775 sixteen.

In *Cath. Hist. Researches*, January, 1886, p. 119, is the following note: “There are no Recollects in Canada now, writes a Jesuit Father from Montreal; the last, an old lay brother—Brother Louis—died forty years ago at Quebec. He survived the last of the priests, and supported himself making beads, etc.”

63 (p. 237).—Regarding the Tournois affair, see note 5, *ante*. Cf. Smith's *Canada*, vol. i., p. 222. Hoquet, the successor of Tournois, is probably Joseph Huguet, a Jesuit, mentioned by Sulte (t. vii., p. 73, as cited in preceding note) as having come to Canada in 1736. He was still at the Sault St. Louis mission in 1774.

64 (p. 237).—A description of this vessel, and the official correspondence relating to her loss, appear in a paper by F. C. Würtele, in *Canad. Roy. Soc. Proc.*, 2nd ser., vol. iv., sec. 2, pp. 67–75. He states that the disaster occurred on Sept. 2, 1750. He also describes the destruction (in 1878–79) of the wreck, which had become a hindrance to navigation.

65 (p. 237).—On Smith's MS. is written, at this place, the following note: "Nothing [meaning, presumably, nothing of use for his history] from this to 1759 where the book ends."

66 (p. 245).—The Huron mission had been reestablished, at Detroit, by La Richardie in 1728 (*note 4, ante*). Elliott states (*Amer. Cath. Quart. Rev.*, 1898, p. 529) that "the funds requisite for the establishment of the Huron mission were supplied by the Government of France." It was located on the opposite shore from Fort Pontchartrain, at Pointe de Montreal (now Sandwich, Ont.); La Richardie chose that side of the strait in order to avoid conflict of ecclesiastical jurisdiction with the Récollets in charge at Detroit. Here were built the mission-house and the church: the latter stood until after the middle of the 19th century. The former edifice remained entire until the last decade of the century, when the original 40 feet of its length, built in 1728, was taken down; the remaining 50 feet, dating from 1743, is still in good condition, and is occupied as a dwelling. An excellent view of this old mission-house (as it appeared in 1886) is given in Hubbard's *Memorials of Half a Century*; and a sketch of it appeared in the *Detroit Sunday News* in connection with Elliott's translation of this document (March–April, 1891).

A farm was also maintained, in order to supply food for the mission; it was located on Bois Blanc Island (where some Hurons had a village) at the entrance to Lake Erie. About 1749, the Indian disturbances in that region (*note 47, ante*) compelled the Fathers to abandon this farm, and begin one at the Detroit mission. About 1736, the store and warehouse were established at the mission, under the charge of a lay brother, to attract the trade of the various Huron bands along the lake, and thus protect the savages from the dealings of unscrupulous fur-traders, and from the unrestricted use of intoxicating liquors. Much of the account-book concerns the transactions in this establishment—which necessarily involved many dealings with the French habitants of Detroit and vicinity, as well as with the Indians. A merchant at Montreal (René de Couagne) acted as agent and shipper for the store.

In 1744, Pierre Potier (*note 13, ante*) came to the mission, as assistant to La Richardie; the latter acted as superior until his age and infirmities compelled him to retire (1753 or 1754) to Quebec.

Potier then became superior of the Huron mission, which he conducted until its gradual extinction through the Indian wars prevalent during the period from the conquest of Canada to the War of the Revolution.—For more detailed information, see Elliott's historical sketches of this enterprise, in *U. S. Cath. Hist. Mag.*, vol. iv., and in *Amer. Cath. Quart. Rev.*, *ut supra*.

Jean Cuillierier (born at Montreal, in 1670), married at the age of twenty-six Marie Catherine Trotier, one of whose family names was De Beaubien. Becoming a widow, she married (1714) a second husband, François Picoté de Belestre, an officer in the French troops. Going some years later to Detroit (where he died in 1729), his step-children accompanied him thither, and settled there; they were known by the surname Cuillierier de Beaubien, shortened finally to Beaubien. (See Denissen's *Navarre*, p. 290.) The Cuillierier signing this contract was probably the youngest son of Jean—Jean Baptiste; he was born in 1709, and in 1742 married Marie Anne Barrois, of Detroit. The eldest son, Antoine, was born in 1697; he married (1722) Angélique Girard, by whom he had four children. A grandson of Antoine, Jean Baptiste (born in 1789) went to Chicago in 1817, as agent for a trading company, and became one of the first settlers there.

Jean Cesire (Cecile) was born in 1698; in 1731 or 1732 he came to Detroit, with his family. He had married (1726) Marguerite Girard, by whom he had six children. He died in April, 1767, at Detroit.

67 (p. 245).—Pierre Roy, one of the first settlers of Detroit, came probably with Cadillac (1701). He married a Miami wife, Marguerite Ouabankikoué, by whom he had six children. The Roy mentioned in the text may have been Pierre, eldest son of the foregoing, born in 1706. One Joseph Roy also lived at Detroit, later; he married, in 1736, Madeleine Perthuis.

68 (p. 247).—Étienne Campeau, born in 1638, married (at Montreal, 1663) Catherine Paulo, by whom he had fifteen children; he died before 1721. From 1705 to 1708, several of this family settled at Detroit. Michel (born in 1667) married Jeanne Macé (Montreal, 1696), by whom he had six children; he died in 1737. Another son, Jacques (born in 1677), married (Montreal, 1699) Jeanne Cecile Catin; their children numbered nine. The eldest of these, Jean Louis, is the Louison mentioned by Potier; another son, Nicolas, is the Campeau (Campau) nicknamed "Niagara," from having been, when a child, dropped in the water by a voyageur at the Niagara portage.—See sketch of this family, carried down to middle of the 19th century, in Hamlin's *Legends of Le Détroit* (Detroit, 1884), pp. 275–280.

The D'Agneaux (Daniaux) mentioned here was probably Jean,

son of Michel Dagneau, sieur de Douville, a French officer stationed at and near Montreal. Jean (born 1694) married Marie Elisabeth Raimbault, by whom he had two children; they resided at Detroit after 1730, but he died at Montreal in 1751. Another son, Louis Césaire (born 1734), a colonel in the army, came with his family to Detroit in 1749 or 1750; he died there in 1767.

Robert Navarre, a native of Brittany (born 1709), came to Detroit in 1730, as subintendant and royal notary at that post. Four years later, he married Marie Lootman *dit* Barrois, by whom he had nine children. He died at Detroit, in 1791.

Barrois was one of the names of a prominent Detroit family, which originated with Willibrord Lootman (or Lothman) *dit* Barrois. Denissen (*Navarre*, p. 11) says that it is he who was sent to Canada in 1665 as general agent of the Company of the West Indies (vol. 1. of this series, *note* 18); but Sulte (*Canad.-Fran.*, t. iv., p. 42) says that the agent's name was Mille Claude. Denissen says that François Barrois, who settled at Detroit, was a son of the agent; Tanguay says that he was a son of Antoine Barrois, whose father was Jean, a surgeon in a village of Berri, France. François (born 1676?) married at Montreal (1717) Marie Anne Sauvage, and soon afterward settled at Detroit, where his eight children were born; one of these married Navarre (*ut supra*). The name of this family is a good illustration of the confusion and actual changes which are encountered in the records of French-Canadian families—changes well explained by Denissen in Burton's *Cadillac's Village*, pp. 41–43. The Lootman family, migrating from Holland to the province of Berri, received the sobriquet *le Berrois* (corrupted to Barrois). Removing to Canada, Lootman was usually dropped; but it appears again in the Detroit branch as Lothman, but in various combinations—Lothman *dit* Barrois (corrupted to *de* Barrois), and Barrois-Lothman.

69 (p. 249).—Jean Baptiste Gouyou (Goyau), the son of a French soldier, was born at Montreal in 1688. In 1720 he married Marie Deguire-Larose, at Detroit, where he became a permanent settler. By this marriage he had eight children, and by a second, two more. The date of his death is not recorded.

70 (p. 249).—It is a custom, in the Roman Catholic church, that prayers, for both the living and the souls of the departed, are offered at the celebration of mass, for such intentions as the faithful may indicate to the officiating priest. For every mass offered for such intentions, an offering in money is made to the priest. At the time of this document, the usual amount of the offering was one livre for each mass. The minimum amount at the present time, in Canada, is 50 cents, with a few exceptions; the regulations of the

diocese of Detroit allow a dollar for this service.—See Elliott's article regarding Potier's *Livre de Compte*, in *U. S. Cath. Hist. Mag.*, vol. iv., p. 161.

71 (p. 249).—Jean Baptiste Chapoton, a surgeon in the French army (born in 1684), was sent to the Detroit post (about 1718) as surgeon for its garrison. In July, 1720, he married Marie Madeleine Estène, then but thirteen years old, by whom he had twenty-two children. He retired from the army several years before the English conquest, and settled on an estate that had been granted to him; his death occurred in November, 1760.

72 (p. 249).—Joseph Douaire de Bondy, son of a Montreal merchant (born in 1700), came to Montreal about 1730. Two years later, he married Anne Cecile, daughter of Jacques Campeau (*note* 68, *ante*), by whom he had seven children; he died at the age of sixty years.

73 (p. 251).—Destailis was the surname of a branch of the Deneau (Deniau) family, settled at Montreal and in its vicinity. We have no data for the identification of the person named in the text.

Vital Caron, born in 1702, and descended from one of Canada's early immigrants, came to Detroit (according to Burton) in 1707. In 1735, he married Madeleine Pruneau, by whom he had seven children; he died in April, 1747.

Pierre Méloche, born in 1701 at Montreal, married (1729) Jeanne, sister of Vital Caron, and came at once to Detroit; they had twelve children. Méloche had a sawmill on the south side of the strait, but his dwelling was on the north side. He died at Detroit, in 1760. He was an intimate friend of Pontiac, whose headquarters in 1763 were at the Méloche house.

Nicolas François Janis, born at Quebec, in 1720, a master-mason by trade, settled at Detroit. In 1745, he married Thérèse (daughter of Pierre) Méloche, then thirteen years old, by whom he had eight children. The date of his death is not recorded.

"Father Bon" is a familiar allusion to the Récollet priest then in charge of St. Anne's church at Detroit, Louis Marie Bonaventure Carpentier. He ministered therein from 1738 to 1754; recalled to Quebec, he spent twenty-two years more in missionary work there and in neighboring places, and died in 1778.—For history of St. Anne's church, see Elliott's "Récollets at Detroit," in *Amer. Cath. Quart. Rev.*, vol. xxiii., pp. 759-778; and Farmer's *Detroit*, pp. 527-536.

Much valuable information regarding the Detroit habitants named in this document will be found in Tanguay's *Dict. Généalogique*, Burton's *Cadillac's Village* and *In the Footsteps of Cadillac*, and

Hamlin's *Legends of le Détroit*. See also Farmer and Elliott, *ut supra*.

74 (p. 253).—De Couagne was the name of a wealthy mercantile family at Montreal; its founder, Charles (born in 1651, near Bourges, France), lived there from 1680 until his death in 1706. His son René is the one referred to in our text; he was born in 1690. In 1716 he married Louise Pothier, by whom he had thirteen children. The date of his death is not recorded, but it was not earlier than 1750.

There were two St. Martins at Detroit in its early days. One was Jacques Baudry *dit* Desbuttes, *dit* St. Martin, official interpreter for the Hurons at Detroit; he was born at Quebec (the son of Jean Baudry, an armorer), in 1733. Coming to Detroit in early youth, he married (1760) Marie Anne, daughter of Robert Navarre; he died there in 1768. His brother Joseph Marie, eight years older, was married at Detroit (1757) to Madeleine Paillé, and died there in 1778. Hamlin's *Legends of le Détroit* regards these men as grandsons of Antoine Adhémar de St. Martin, a royal notary of Montreal in the time of Frontenac; but this opinion is not born out by the researches of Tanguay. A niece of Jacques Baudry, Geneviève Jadot, became the mother of Prof. Charles Anthon, the noted classical scholar.

75 (p. 259).—Paul Joseph le Moyne (born 1701), chevalier de Longueuil, was, like most other men of his house, distinguished in the military records of Canada. He was commandant at Detroit during 1743-47, and later was governor of Three Rivers. In 1728, he married Marie Geneviève de Joybert, by whom he had eleven children. After the conquest of Canada he left the country, and spent the rest of his life in France, dying at Tours in 1778.

76 (p. 265).—Reference is here made to the old Huron village near Fort Pontchartrain, which they had recently abandoned in order to live near La Richardie's mission.

77 (p. 265).—Charles and Pierre Chesne (Chêne), of Montreal, came to Detroit at an early date. Charles (born 1694) married, in 1722, Catherine Sauvage, by whom he had thirteen children; the date of his death is not recorded. Pierre (*dit* La Butte) was born in 1698; at the age of thirty years he married (at Fort St. Philippe, the Miami post) Marie Madeleine, daughter of Pierre Roy, by whom he had one son, and who died in 1732; four years later, he married Louise Barrois. Pierre was a merchant, and also an Indian interpreter; he died in 1774.

Jacques Godet (Godé), born in 1699, of a Montreal family, became a merchant at Detroit, where he married (1743) Marie Louise,

daughter of St. Martin (*note 74, ante*); he had by her eight children. He died in 1760.

Hyacinthe Réaume, of Montreal (born 1704), came to Detroit at some time in 1731-33. In 1727, he married Agathe de Lacelle, by whom he had fourteen children; he died at Detroit, at the age of seventy years. His younger brother Pierre also settled in that town, and became the head of a large family, dying in 1766.

78 (p. 273).—Regarding the name of Beaubien, see *note 66, ante*.

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